FOREIGN STUDY — PERILS AND POSSIBILITIES

Saturday Review

February 18, 1967 35¢

EDUCATION

URBAN SCHOOL INTEGRATION: STRATEGY FOR PEACE

By Robert L. Crain and Morton Inger

EDUCATION'S "ROMANTIC" CRITICS

By Peter Schrag

Two boys in New York's Central Park (see Education).

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—*The New York Times Book Review* (front page)

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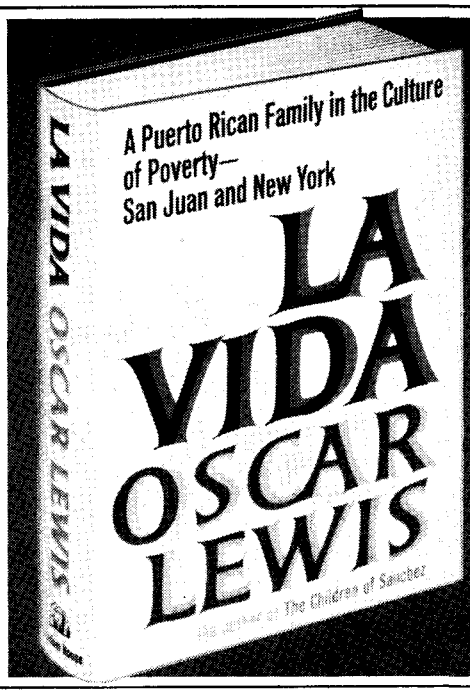

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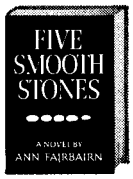

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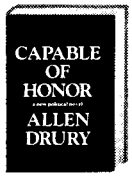

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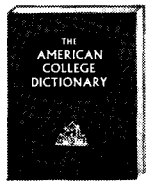

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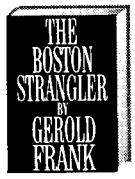

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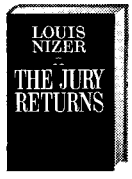

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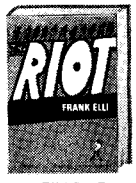

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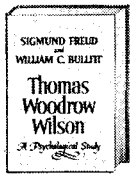

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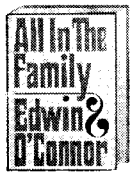

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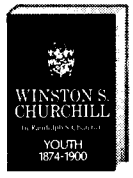

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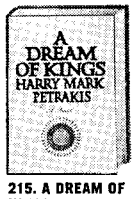

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Before I became an editor, my favorite reading was the short story. I believed then, as I do now, that American writers are at their stylistic best in the short story form. Our novelists are among the most interesting writers alive, but in short fiction many writers are most thoughtful, effective, controlled, and technically accomplished.

All of which has nothing to do with the acceptance, that is to say, the *reading* of short stories. Stories are published, in magazines big and little; occasionally a story is translated for the screen, big or little; and like cuckoos proclaiming the hour, someone or other is always announcing the arrival or the resurrection of the short story. Yet how many people read them? How little talk there is about the good ones!

A few years ago, the large circulation magazines were demonstrating their interest in serious fiction. Now, says William Abrahams, editor of *Prize Stories 1967: The O. Henry Awards*, they have reverted to type. He does select one story from *Redbook* (James Buechler's "The Second Best Girl"), and another, by Richard Yates, from the *Saturday Evening Post*. Most come from *The New Yorker*, the *Kenyon*, *Yale*, and other "Reviews."

First prize this year goes to the increasingly impressive Joyce Carol Oates for "In the Region of Ice," which appeared first in *The Atlantic*. Donald Barthelme, a striking writer, is present with "See the Moon?". A long and original story by the young Jonathan Strong, "Supperburger," from *Partisan Review*, completes the top three. But as always there are other Prize stories in contention, among them works by the wonderful Mr. Updike, by Jesse Hill Ford, Robie Macauley, and, sadly, a last word in story form by the late Conrad Knickerbocker.

L. L. Day

EDITOR-AT-LARGE

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Saturday Review

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Travel Issue

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Two executives in charge of eagerness

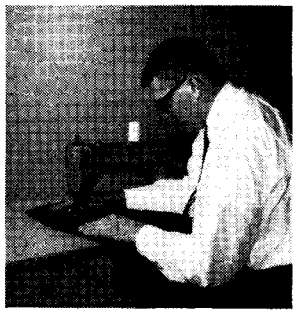
In the age of salesmanship, you see here a company spending its advertising dollars to tell of its reluctance to sell you one of its important lines of products. The line consists of some 5,000 organic chemicals for laboratory use. If and only if you can convince us of your professional preparation to use them respectfully, our reluctance changes at once to eagerness.

In the U.S.A. our man in charge of this eagerness is a chap named Jim Fuess, and in Britain at Kodak Limited it's a lady named Mary Knibbs. Mr. Fuess and Miss Knibbs spend year after year on the telephone talking to scientists and disproving the silly notion that a great corporation is faceless. There's more to it than being paid well—which both would find awkward to admit. What keeps them going is the excitement of playing a central role in determining what organic compounds are in sufficient demand by the many worlds of science to justify being made available.

Almost infinite is the number of organic compounds that can be prepared by competent chemists from a relatively few starting materials. It's just that the fewer the starting materials, the more laborious the work. The more compounds that can be purchased from us, the more time our learned customers can put on research instead of preparing for research. Five thousand EASTMAN Organic Chemicals are not too many, but 50,000 probably would be. The whole 48-year-old project might come crashing down from the weight of unsold inventory.

Mr. Fuess and Miss Knibbs have to listen pretty carefully to guide their recommendations on what additions to the 5,000 ought to be announced as available. Availability governs feasibility for many a research idea in its early fetal stages. It is an awesome responsibility for mere mortals, but that's all corporations are made of.

An interest in sewing machines



We hire mechanical engineers who have worked effectively in the aerospace industry as well as young mechanical engineers out of college who are willing to start out on sewing machines. We have no present intentions of manufacturing sewing machines. What interests us about sewing machines is their use. Equally strong is our interest in knitting machinery, spinning equipment, dyeing equipment, and looms. All kinds of devices that participate in making clothes for the person and fabrics for the home interest us. We want these devices to work as perfectly as human ingenuity can make them work. Our reason for this may strike you as devious.

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You are aware that many garments and home furnishings carry a tag which says that they contain KODEL, our polyester fiber. It is very much to our financial interest that when you purchase such an item you be pleased with it. The properties of our KODEL Fiber have much to do with your pleasure, but there are other factors.

Some of these other factors have their origin in the workrooms of the long chains of business enterprises through which our fiber reaches you. They can't all afford bright young engineers the way we can. They can't wait for them to learn enough details to be useful. In Kingsport, Tenn., we have practical facilities to give them all the experience they need without doing any harm. Then they fan out into the mills and shops, working for other companies but drawing their paychecks from us.

And what do we accomplish with this altruism? A beautiful growth curve for KODEL Fiber—that's what.

Photography to serve inner needs

Splashes of abstract art will do a fine job of decorating an apartment or private office or a fine new home. The only trouble with this suggestion is that now, by 1967, its freshness has worn off quite a bit. One can tell the century without a calendar by noting that chromos of the Grand Canal no longer prevail; such a place can be checked off as up to date. One can't tell much about the people who inhabit it. (Aside from the softness of the chairs, are the inhabitants comfortable with themselves?)

How about tastefully counterpointing the abstract beauty with a few up-to-date portrait photographs of the inhabitants and those dear to them?

Why shouldn't a physican inspire himself and compliment his favorite teachers at med school by asking them for portraits for the walls of his office?

And thus we try to turn thoughts toward making constructive use of the talents of the modern professional photographer. It is easy to forget that photography was invented by artists as a tool, artists without compunctions against serving other than their own inner needs. (Scientists got into it later.)

It was a fairly messy operation for a generation. Then a young man named George Eastman and various competitors introduced photographic plates that didn't have to be exposed while still wet. Eastman did well enough to quit his regular job at a bank, but he wanted far more than just a little business of his own. In going on to fulfill his ambition, he convinced much of the civilized world that you don't need a professional photographic artist to derive happiness from photographs. Yet today there are many more people making far better livings as professional photographers than before George Eastman made his score. And they love us for supplying the products they need for prosperity.

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THE PHOENIX NEST

Edited by Martin Levin

The New Math

MY NEIGHBOR Avery knows everything. I go to him consistently with knotty problems and fatuous-sounding questions and he always has an answer—an answer with which I am contented, and which I hold to be irrefragable truth. Yesterday I asked him if he knew about the New Math. Of course he did.

"There are two postulates which we . . . ," he began.

"What is a postulate?" I asked.

"We'll take that up next Wednesday," he responded, and then continued ". . . which we must take into account, and each of these is best illustrated with a story. Both stories are true and have to be true, else the whole edifice of applied mathematics would crumble."

The first story was about Kopf, vice president of a big insurance company. Kopf, like many another businessman, was frightened of flying, but there were times when he had to do it. During the period when the airliner bomb scares were at their peak, Kopf was more distrait than usual. One day he had to fly from New York to San Francisco, so he called in his company's top actuary.

"I have to catch the 2 o'clock plane for San Francisco," Kopf said. "Can you figure the odds against a bomb being carried onto that plane by some nut?"

The actuary said he could, and went back to his big iron abacus. A short time later the answer was on Kopf's desk—the odds were 20,000 to one. He thought about it a while, shook his head in despair, and then said to the actuary: "I don't like the looks of this. It's too damn close for comfort. Can't you work me out a better figure?"

At this point, my neighbor Avery assured me, the New Math entered the picture. The actuary returned to his desk and ciphered some more with his machinery and came up with the improved figure. He said to Kopf: "The odds against one bomb being carried onto that particular plane on this particular day at that particular hour are still 20,000 to one. But the odds against *two* bombs being carried onto the same plane at the same time are 80,000 to one. The solution is simple. *You* carry on a bomb of your own."

Avery's second illustration is concerned with Virgil, the dumbest boy in a school noteworthy for its dumb boys. When Virgil was in the sixth grade his family moved to another town and nothing more was heard of Virgil for years.

Magic Ingredients

Then one day he came back for a sentimental visit. He had grown wealthy, and this achievement was a great perplexity to his former teacher. So she asked him the secret of his success.

"Nothin' to it, Miz Nicewonder," said Virgil. "I own a big restrunt. I buy steaks for $1. I sell steaks for $3. That way I always make 3 per cent."

Thus did my neighbor Avery clarify the New Math. Just before leaving him, I said, "One more thing, friend Avery. Does dottle have to be knocked out of anything else besides pipes?"

"Gooseneck nozzles," he said. "Nothing else."

I went right home and knocked the dottle out of every gooseneck nozzle in the house. Got about a peck.

—H. ALLEN SMITH.

Home-Baked Goodness

FOR DESSERT the other night, my wife served a delicious layer cake.

"Gee, dear, this is great," I said. "What is it?"

"It's Granny's Old-Fashioned Quick-Frozen Layer Cake. It *is* good, isn't it? The TV commercial said it's made from an old recipe that's been in Granny's family for years."

"Yes," I said, "they sure don't freeze cakes like that anymore."

"No, they sure don't," she agreed. "By the way, since you didn't take me out to dinner again tonight, why don't you take out the garbage?"

When I returned to the apartment, Alice had settled down for her evening of telephoning, so I sat down and fell asleep over the evening paper. The next thing I knew, there was old Granny herself, in her floor-length apron, at the door of her famous old kitchen.

"Come in, Sonny," she said to me, "I was just assemblin' the ingredients for my layer cake accordin' to my old recipe. Actually"—she winked mischievously—"it ain't really my recipe. My mother taught it to me."

"Gee, Granny," I said, "this is really exciting. When I wake up I'll be able to show my wife exactly how your cake is made. Say, what's that chart on the wall, Granny?"

"Why, some folks calls that the Periodic Table of Elements, Sonny. But I calls it my cookbook."

"And those two barrels over there with poles in them?"

"Those are my old-fashioned churns," she said, brushing the back of her hand against her perspiring brow. "That's

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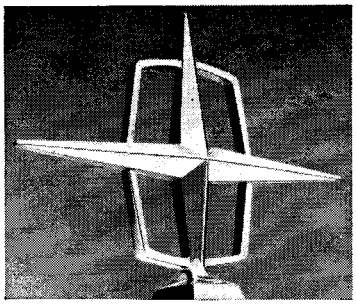

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Spy Story
The (wicked Mata Hari) trenchcoat, in colors so inauthentic they suggest flowerbeds (and April mornings) rather than (shoulder holsters and) Iron Curtain activities. Water-repellent Fortrel polyester and cotton, in True Blue, Clover Pink, Fresh Green, Buttercup. Sizes 6 to 16.
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where I whip up my special Sodium Propionate and Potassium Sorbate. I sifts 'em right into the flour and salt. Retard spoilage, you know."

"I see," I said. "Now what are you going to do with that spoon and these mixing bowls?"

"Why, I'm gonna beat up some Niacinamide and Pyridoxine all together, silly, until they stands up in soft peaks. After that, I cream a little Lysine Hydrochloride into the shortnin', and spice things up with some Artificial Flavorin' not forgettin' the Emulsifier, of course."

"What's that on the wax paper?"

"That's Imitation Jelly, Whole Milk Solids, and Protein Derivative. I folds that all into the batter, very gentle-like, until evenly distributed. Now in this crock over here's my creamy fillin' composed of Invert Sugar, Lecithin, Sodium Nitrite, Sodium Nitrate, and Certified Food Color, which I prepared last night. Home cookin' takes time and effort, Sonny."

"Yes, Granny. And in the pitcher?"

"Non-Fat Dry Milk. I don't add that till the very end."

"That's all there is to it, then," I said.

"'Ceptin' for the Antioxidants," she said. "You know, BHA and BHT to taste. Then I puts the whole thing into my round nine-inch cake pan and let bake for an hour or so in a 350 BTU oven. Oven's been pre-heatin', of course."

"Then what they say on TV is really true, Granny," I said, "about the Old-Fashioned Quick-Frozen Layer Cake being made from your old recipe?"

"I don't know what you mean by 'TV,' Sonny, but the recipe's my Ma's" she answered, peering out at me from over her granny glasses.

I had in mind to ask her some personal questions, such as how did she feel the day she'd had to register the recipe with the Penna. Dept. of Agr., but the next thing I heard was Alice's voice.

"My gourmet husband just woke up, Hortense. By the way, have you tried Granny's Old-Fashioned Quick-Frozen Layer Cake? Uh-huh. Yes, it *is* delicious. Well, as mother used to say, if the ingredients are good, you know the results are bound to taste good."

—Lou D'Angelo.

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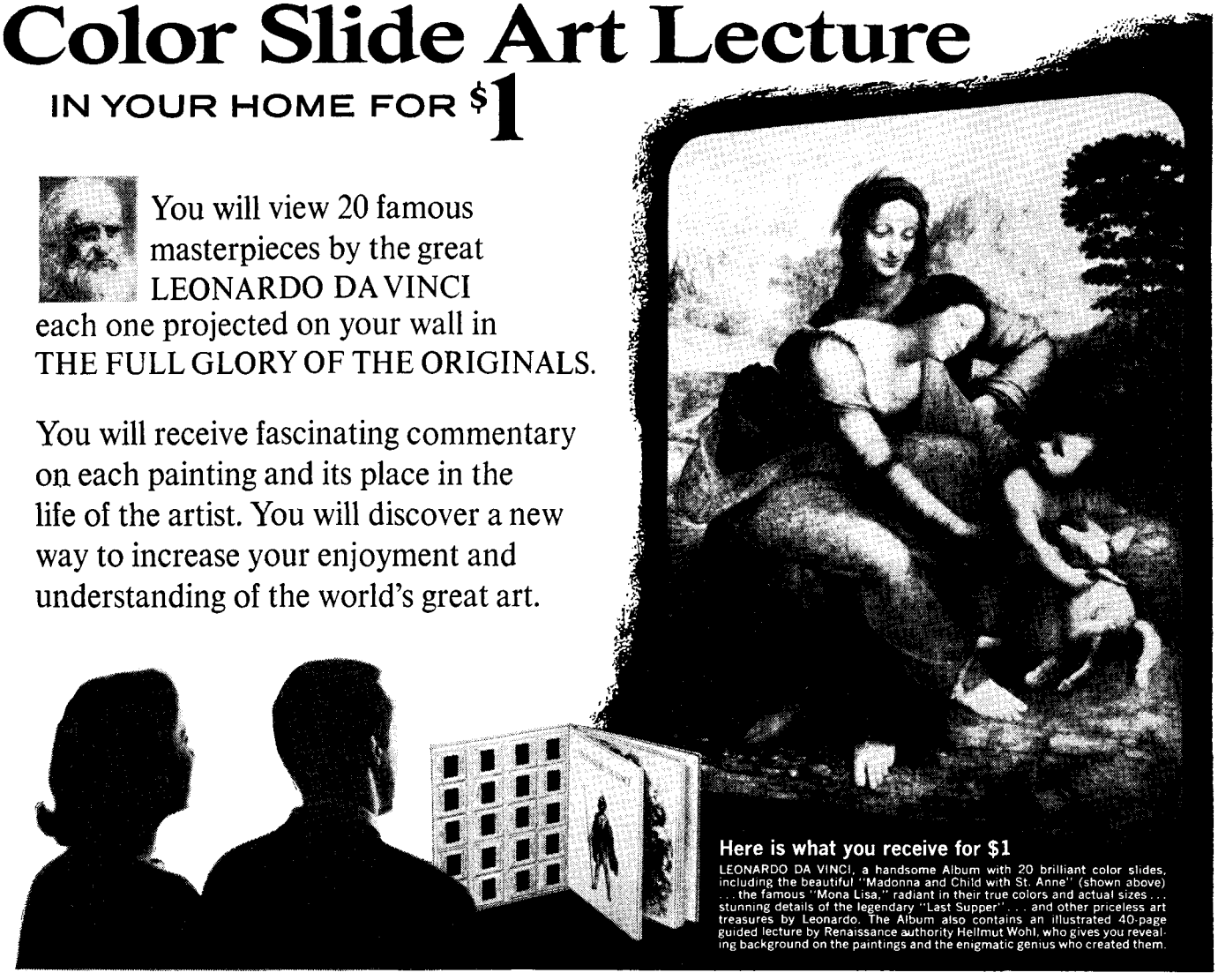

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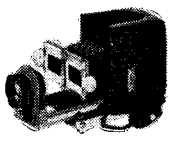

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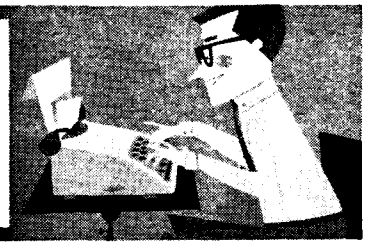
Top of My Head



A Dirty Story

A HEALTH AUTHORITY who makes a living measuring these things has announced that "in the New York-New Jersey metropolitan area two pounds of poison are deposited in the air for each citizen every single day." If you are not getting your share write your Congressman.

Those of you who don't want your share may be pleased to know that there are committees, pressure groups, and even governors working on this air-pollution problem. Recently Governor Nelson Rockefeller of New York held a crash meeting with Governor Richard Hughes of New Jersey. And what the Governor of New York said to the Governor of New Jersey when they met is well worth quoting:

"Where are you, Dick? I can't see you."

Americans living in the seventy-five metropolitan areas across the country live dangerously. They take their daily two pounds of poison in stride. Just as they take the inscription on every pack of cigarettes which reads, CAUTION: CIGARETTE SMOKING MAY BE HAZARDOUS TO YOUR HEALTH. This warning is not even dignified with quotation marks, to say nothing of a signature by the Surgeon General, or the AMA, or even Raymond Massey. Or my mother, who many years ago was the first one to make this statement.

"Don't you know," she said, "that cigarette smoking may be hazardous to your health? You are a caution!"

Nobody paid any attention to my mother. In those early days we even made up a little macabre joke about it. As we reached for another cigarette we said with some panache: "Well, here goes another coffin nail." And every year cigarette sales climbed. And this year, caution and all, cigarette sales reached new heights.

It is obvious if they put up signs in every metropolis reading, CAUTION: AIR BREATHING MAY BE HAZARDOUS TO YOUR HEALTH, they will go unheeded. Just as the warnings against LSD have gone unheeded. Except, of course, by those who watch their diets and need to stay away from those cubes of sugar.

Now if word got around that air pollution is fattening there would be thousands of health shops dotting the countryside offering antidotes and gas masks, and drive-ins selling six-packs of fresh, non-sulfur-dioxide air.

In the meanwhile, local health authorities across the nation go wheezingly on, placing the blame alternately between incinerators, exhaust pipes, and those tall smokestacks of the public utilities companies which furnish our electricity. In the New York-New Jersey area that is the Consolidated Edison Company.

I don't know too much about how electricity is manufactured. I don't think they cook it. But every time they blame Con Ed I always visualize that all that smoke comes from burning those millions of little stubs attached to our monthly light bills, which we have to send back with our checks.

I know one thing. All the conveniences which the great inventors gave us down through our years of progress were never meant to create hazards to our well-being. When Thomas Alva Edison invented the motion picture he never dreamed that on some distant day we would suffer from Tony Curtis and Rock Hudson.

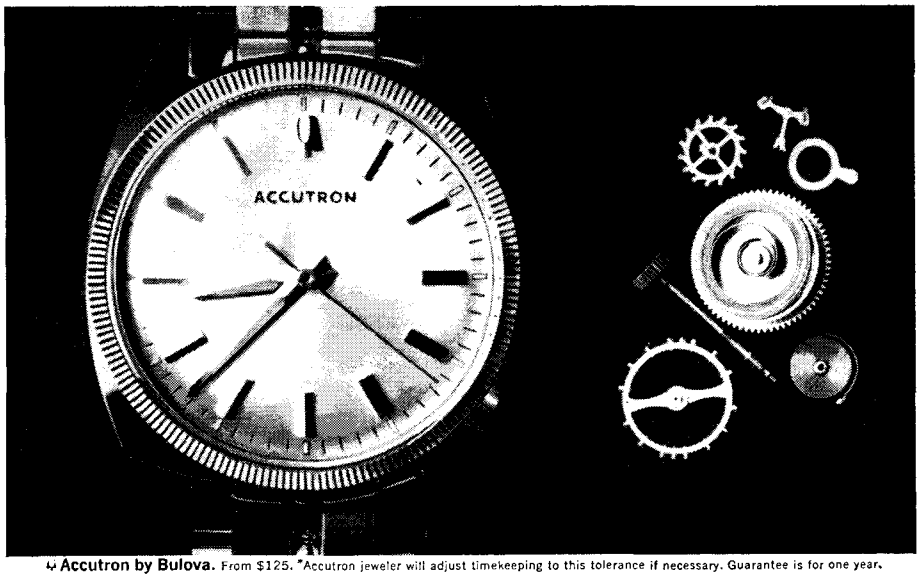
The road to progress is paved with good intentions, which Con Ed is constantly digging up. We have traveled a long way from gaslight to Mr. Edison's electric bulb. But there comes a time in progress when we have to choose between reading and breathing.

In the beginning He said, "Let there be light." And there was. He didn't say, "Let there be sulfur dioxide so that there may be light." He said, "Let there be light." And the sun shone through. But not lately.

But now our President has spoken. "The air and water grow heavy with the debris of our spectacular civilization," he said. Accordingly, he has asked that the industries which are the sources of our air pollution be designated.

So undoubtedly we'll be back to Con Ed again. But before we get too involved in long investigations, will some authority check out a private theory I have developed from a personal survey of rooftops in this metropolitan area? All those antennas! Can pollution be a result of all that trash we've been burning in our TV sets these wintry evenings?

—GOODMAN ACE.



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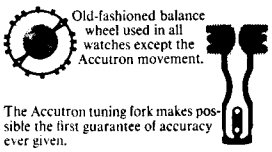
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"Double, double toil and trouble"..."Nothing in his life became him like the leaving it" . . . "Is this a dagger which I see before me?" . . . "Out, damned spot!" . . . "Lay on, Macduff!" . . .

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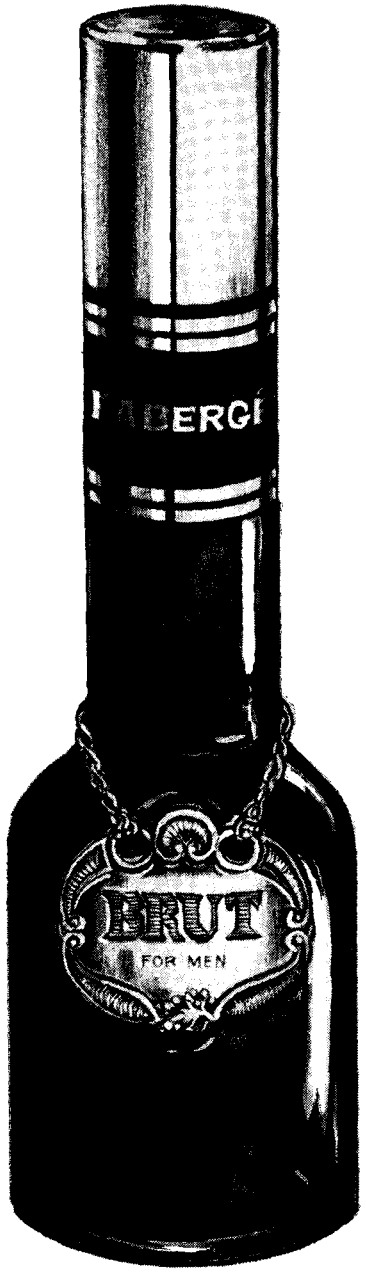
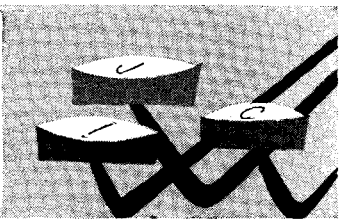


For after shave, after shower, after anything! **Brut.**

Manner of Speaking



On Making Sense: I don't trust people who are busy making sense. Their motives may be good enough, as motives go among low-order nervous systems, but they suffer from atrophy of the imagination. May they find fair weather in whatever universe they enter to constrict, but I don't want them at my house, and I won't go to theirs if I can help it. When we meet on the street, I look at my watch, pant a bit, and explain that I am late for an appointment. I am not even lying about that appointment, not even socially: Let one of these makers of sense appear and I am always instantly overdue for a group therapy session with my fantasy life.

"What are you doing these days?" they want to know, ignoring my watch, my panting, and my appointment.

Well, I am in for it. "I am memorizing the leaves of my lilac bush," I tell them. The bush is ancient and gnarled as a cypress root and needs fish oil to kill its scales (I think that's what the man told me), and I think no two of its leaves are exactly the same size, though I may be wrong. I have thought of picking each leaf and tracing it on thin paper and then of seeing if I could match any two of the tracings by putting a light under a glass-top table and candling the tracings, so to speak. Or perhaps it might be more accurate if I pinned them to paper and then sprayed their outlines. But either way I should first have to defoliate—an ominous Vietnamish, Barry Goldwaterish, Pentagonal sort of idea. My blue jays would then have no green place to come to at window level when I am at breakfast. And who wants his blue jays suffering from defoliation, even if they would stay for it? So rather than pick my lilac to sticks in the name of scientific measurement, I have been memorizing the bush leaf by leaf and trying to match the leaves in memory. Always, of course, I lose track and have to start over. No matter: I like what I do and I am happy when it remains unmarred by progress.

But the makers of sense refuse me such green. Even when I have not told them the whole truth—simply on the basis of what little it is possible to say to them, they insist that I change my ways.

They remind me of the tribe of uncles who worried my way through college for me. I never told them I was heading for law school. They simply assumed it. What else is college for when you don't take pre-med? But they had heard of the poems I was publishing in the undergraduate magazine and they wor-

"It's nothing against you personally, sir. Our generation doesn't trust anyone over thirty."

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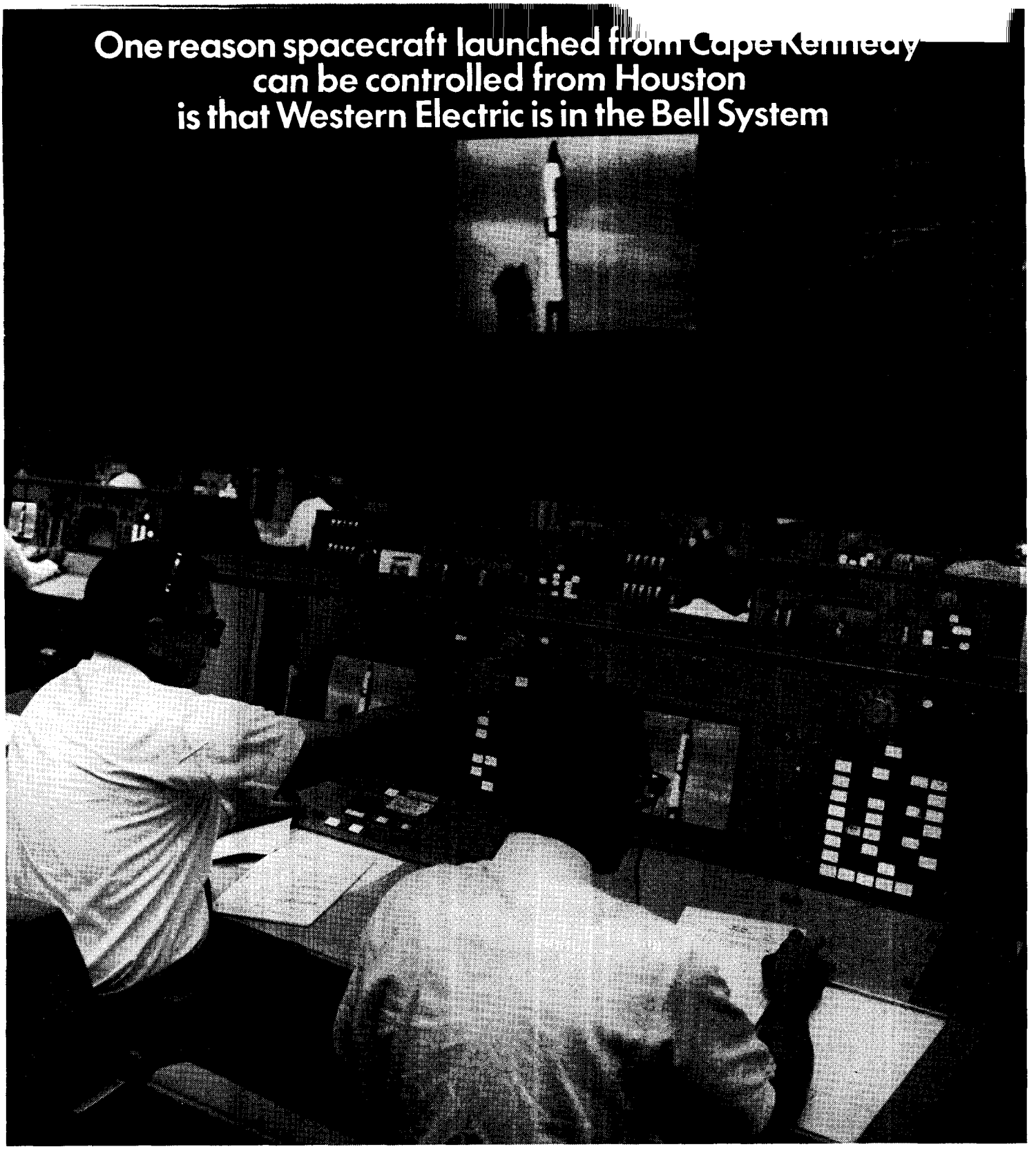
One reason spacecraft launched from Cape Kennedy can be controlled from Houston is that Western Electric is in the Bell System



This is NASA's Manned Spacecraft Center near Houston, 900 miles from Cape Kennedy. But to get a space shot off the ground, a tremendous volume of data has to travel back and forth across that 900 miles.

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ried about me, honestly, one by one and as a group, and when they came to my house, or when we met on the street, they would take me aside. "John," they would say, "it's nice to know about all those poetry things, but"—always a big, sincere, and heartfelt "but," with one arm on my shoulder and a straight manly look eye to eye—"but you've got to be practical."

They were good enough men, all dead now, and I have left them an honest enough tear at graveside, a sadness for the men of my tribe. But I did not know then and I do not know now what practicality ever did for them. Does it make sense to go to your grave worried that you might not be making sense?

And still the makers of sense act as if I am pulling their legs. They want me to stop clowning. "Come on, now, what *are* you doing these days?"

"I am compiling neologisms for a lunch talk on Bloomsday. An early afternoon epithetary. I have slangonamous, vapilagic, bourgewalletarian, miscoitusion, and whole notebooks full of Eisenhower quotations, but no subject yet. And the days counted, mind you—a terrifictive pressure."

"Come, really—what are you doing these days?"—the voice of my fearfathers faring.

"I'm making money."

"Well, that's more like it!"

I have won approval.

"I am to be paid 7,000,000 zlotys plus expenses for delivering my Bloomsday lunch talk in Warsaw."

"How much is that in American money?"

"I don't know. There are currency restrictions. It can't be converted."

"Then why bother?"

I am being disapproved of.

"Well, I get the trip free, and the lunch, and I could buy 7,000,000 zlotys' worth of poles for people to vault over the Iron Curtain with, or 7,000,000 zlotys' worth of people for Poles to vault over the Iron Curtain to, or—"

"What sense is there in that?"

I am being further disapproved of.

"I have a contract for my book on lilac leaves," I say. "The working title is *Shiver in the Wind*, and I have an advance of $38,000."

"Now *that* makes sense."

I am in solid now.

"The book clubs have indicated interest," I say.

"When will it be published?"

"I don't know. I only have the title so far."

"But you have the advance."

"It's in escrow until I deliver the manuscript."

"Then get busy and deliver the manuscript."

"I am already busy memorizing the leaves."

"And when will you get *that* done?"

"I don't know. It takes more than one growing season. The leaves keep falling off before I have finished, and I have to start over in the spring."

"And how long has this been going on?"

I decide I might as well be honest. "All my life," I say.

At this point they throw their hands up and stop talking to me entirely. They talk to one another, even when they are alone, changing me into a third person. "He just doesn't make sense," they say. Or: "What's he talking about?"

It is, of course, the world I am talking about, but if I say so, they will accuse me of interrupting.

"A nut," they conclude. "I give him up."

A note of hope at last! I am not worth saying good-by to. I am being abandoned. And because they have come to expect nothing of me, they can no longer see me. I have the same permission as the Invisible Man. I can do as I please and go where I please, and I must be careful only about such things as staying hidden until my food has digested, about seeing that doors do not creak, and about not leaving footprints in the snow. I must also watch out for dogs—sniffing, suspicious brutes. And people who make sense are always surrounded by leashes and packs and kennels of the dogs they are going to. There is no escaping them. I can only hope to make friends with them—with the dogs, that is—and to make myself so familiar they will ignore me.

Then I shall be able to walk in and out observing how sense is made. I can watch husbands and wives killing everything they married for by demanding of one another that they make sense when they might better be making love. I can study parents as they box in their children by making sense in a drudging daily way when they might be making common cause in a sympathetic lifelong way. I can haunt cabinet meetings, and staff sessions, and committee rooms, and faculty meetings, and caucuses to watch all the deadly sense of the world being made.

What a book it would make! But I would never publish it. I would write it page by page every season from seed to rot, and when the leaves fell off my lilac, I would burn that season's pages and wait to start over in the spring—as long as I can stay for the spring, as long as there remains a spring to stay for, if the idea of spring manages to survive the cloud-domed gasp of a final sense being made by the nations.

—JOHN CIARDI.

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That's when she made up her mind. *"Wilma will make it!"*

That was some 12 years ago, and Wilma has been in nursing ever since. Upon graduation from St. Joseph's she worked there for about 10 years. Now she's a full-time nurse at one of the Buick plant's 12 medical stations.

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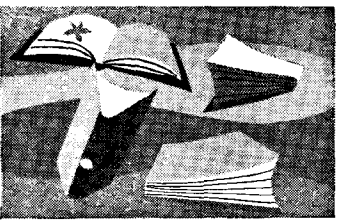
Trade Winds



When Cardinal Spellman returned to the West Coast from Vietnam a few weeks ago, he and I boarded the same California plane bound for New York. His Eminence has lost no whit of his sense of humor. We are old friends; we had a happy conversation, and neither of us referred to 1949, when he and I were engaged in a cheerless controversy.

That was the year Dick Simon let me read the opening chapters of Henry Morton Robinson's *The Cardinal*. My delight was unbounded and I made an offer immediately for magazine serial rights. When the novel was completed I was more enthusiastic than ever. So enthusiastic that I had a copy of the manuscript delivered to His Eminence, feeling certain that his pleasure would equal mine.

To my astonishment, to my chagrin, I was advised promptly that the novel was offensive to the Cardinal and would be considered offensive by the Church generally. I pointed out that Robinson himself was a Catholic, that I had had every word of the manuscript read and checked by an editor of a leading Catholic publication, but there was no relenting. Not only for me; it also was a sorry time for a number of my associates, several of them ardently Catholic, who felt as I did that Robinson's book represented magnificent storytelling and also made clear to non-Catholics many of the functions and practices of the Church in a manner that could be construed in no way but favorable.

A major objection, I learned, was that the book's protagonist, Stephen Fermoyle, had the same initials, backwards, as Francis Spellman, and that readers might assume the novel to be based on the latter's life. One had to admit there was some small basis for such a view, but the novel's hero was such an extraordinary character, his rise in the Church so spectacular, his goodness so unassailable, that the ground for objection was, to those in our editorial offices, incomprehensible. With the protest unabated, I published the novel; readers were enthralled by it, and it became Simon & Schuster's most successful property in 1950 and the nation's No. 1 best seller. No readers were more grateful for it than those of the Catholic faith.

Later I heard that Cardinal Spellman had not read the book, that a member of his staff had reviewed it for him and formed the opinions on which the objections were raised. We haven't discussed it since then, the Cardinal and I, and I don't know if subsequently he got around to it, but my hunch is he would have given it his blessing. In any event, when our cordial relations were reestablished, I said that, given the choice, I would prefer being a cardinal to an editor, and suspected that he, given the choice, would be an editor. He laughed. "Even now," he said, "the advantage is mine. *I* could still be an editor."

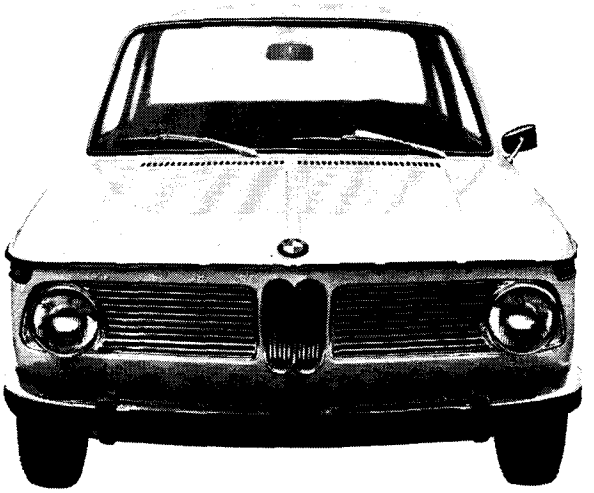
So, with all the foregoing in mind, I picked up the Robinson opus the other night and skimmed through it. It's still a thrilling story, for Catholics or non-Catholics.

And what happened to Henry Morton (Rondo) Robinson—he who earlier had produced other consequential work, including *A Skeleton Key to Finnegan's Wake*? He wrote a novel called *The Water of Life*. A horror. A cheap, vulgar horror. I told that to Robinson, and our friendship came to an end. For everybody's sake I was glad the book proved to be a failure.

Well, I enjoyed the ride back with Cardinal Spellman, and I am pleased we're still friends. There were pickets, with the usual placards, waiting at the Kennedy terminal. They didn't like what His Eminence had said to our troops during his annual holiday visit to the Far East. All I could think of when I saw and heard that chanting group was that it was the Cardinal, not they, who had spent Christmas in Vietnam.

"Whatever happened," inquires Bernard Weiss, "to The Reader's Club? It was a great idea and flourished about twenty years ago."

It *was* a great idea, but it didn't flourish. It died, I seem to remember, almost aborning. If memory serves, the selection committee was composed of Clifton Fadiman, Alexander Woollcott, and Sinclair Lewis, with Carl Van Doren as chairman. Each month one of the committee was to choose a book that in his opinion was something of a classic but had proved to be a failure with the public, and in a preface he was to state the reasons for his choice. I doubt that the club lasted more than six months, which is understandable when one recalls the extraordinary quality of the committee and the temperaments and idiosyncracies of its several members. There never was



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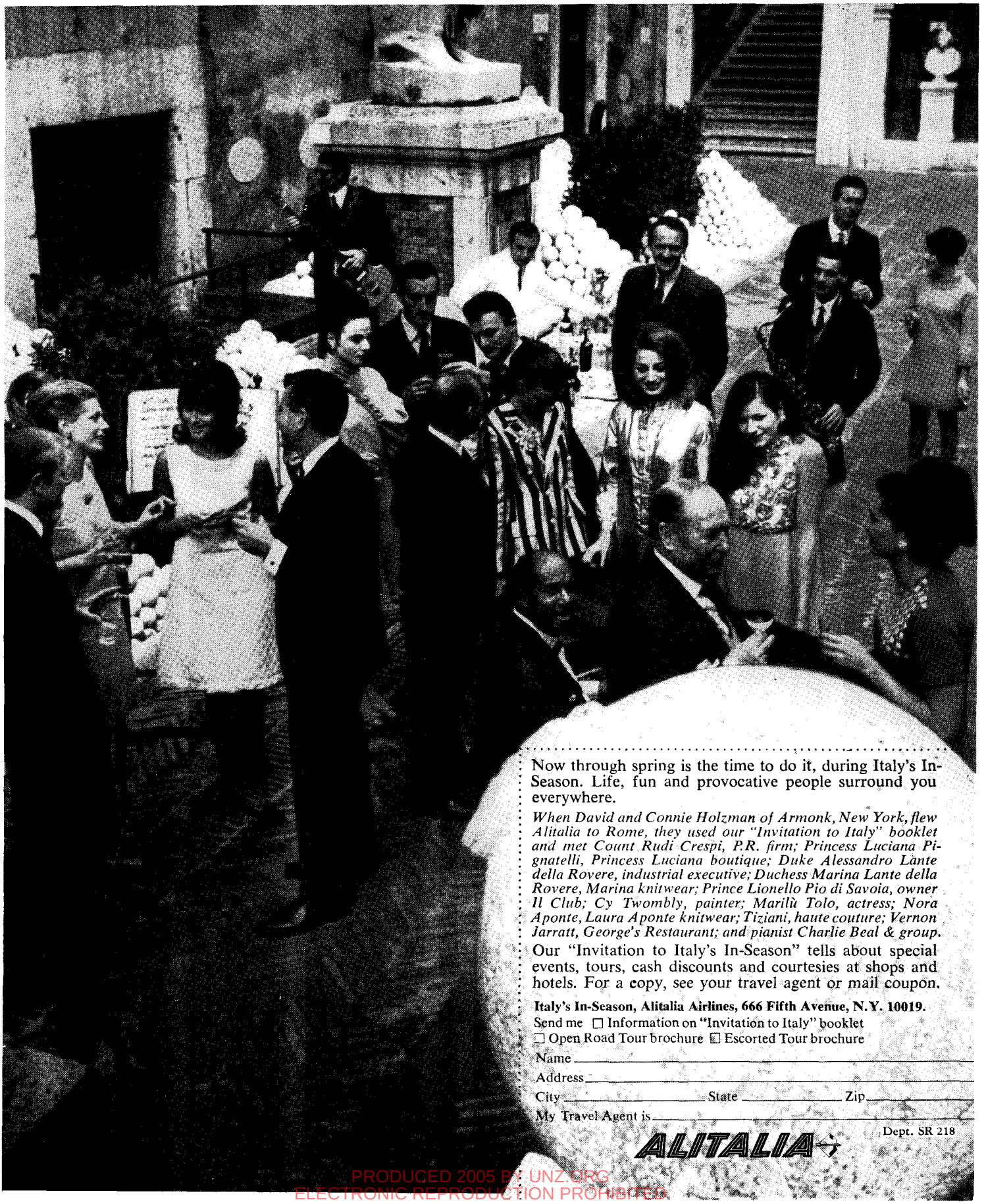

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a book club with such an eminent assortment of prima donnas. If Kip Fadiman sees this paragraph, I hope he will have something to say about it.

Joseph Caro's girl who tampered with the language somewhat [TRADE WINDS, Jan. 7] has, naturally enough, prompted other malapropisms. One of these weeks I'll sort them out. In the meantime, there's George Marek's cook, who made a dress for herself that fit like a fiddle. And Henry Thompson's friend who, having lost his way, was accused by his wife of having gone all 'round Red Riding Hood's barn; she later found herself in a mosquito-infested park, covered with whelps; her neighbors, in a heated argument, were going at it hammer and tooth. She had her tires galvanized, and was frequently withdrawn at the bank.

Also, naturally enough, there are scores of reupholstered proverbs to be sorted, their arrival hastened by reference here, same issue, to Frank Sullivan's original gems. On top of the pile there's one that says never leave until tomorrow when you can leave today. And near the bottom, this one: Two can keep a secret, if three of them are dead. I have tried the new math on it, but nothing comes out even.

Miscellany: This is the first time I have spelled *minuscule* correctly . . . It's never happened to me before—Gale Research Company has returned my check for $55.20, saying that the two books ordered are being sent with compliments and no favors asked . . . Los Angeles could use a new Central Library building . . . Authors of novels are advised that henceforth, when they indicate their characters are smoking cigarettes, they will be obliged in footnotes to specify the brand and tar and nicotine content.

So, as Bob Connolly's friend in San Luis Obispo would say, "Back to the salt mill." Where, as O. L. Persechini's friend in St. Louis would say, "I'll have a Scotch and soda with a twitch of lemon."

—HERBERT R. MAYES.

SOLUTION OF LAST WEEK'S KINGSLEY DOUBLE-CROSTIC (No. 1714)

(DANIEL) AARON:
THE HALES AND THE (GREAT) REBELLION

(Letter, Feb. 1861, from Charles Hale, Congressman, to his mother)

The most opposite opinions are expressed. Judge Loring thinks it very unwise for Mr. Lincoln to undertake to be inaugurated in Washington. Lieutenant Abbot thinks he can be inaugurated but cannot stay here thirty days afterward.

SR's Check List of the Week's New Books

Americana

ACROSS THE PLAINS IN '49. By Reuben Cole Shaw. Edited by Milo Milton Quaife. Citadel. $4.50.

THE FLIGHT OF THE NEZ PERCE. By Mark H. Brown. Putnam. $8.95.

A SHORT HISTORY OF THE AMERICAN CIVIL WAR. By Roy P. Basler. Basic Books. $5.95.

THE SHOSHONEANS: The People of the Basin-Plateau. By Edward Dorn and Leroy Lucas. Morrow. $6.95.

THREE YEARS AMONG THE INDIANS AND MEXICANS. By Gen. Thomas James. Edited by Milo Milton Quaife. Citadel. $6.

Anthropology

THE PASSING OF THE ABORIGINES: A Lifetime Spent Among the Natives of Australia. By Daisy Bates. Praeger. $6.50.

Business, Economics

THE EXECUTIVE BREAKTHROUGH: 21 Roads to the Top. By Auren Uris. Doubleday. $5.95.

IN THE RED: The Struggle for Sterling 1964-1966. By Henry Brandon. Houghton Mifflin. $4.

THE POLARIS MISSILE STRIKE: A General Economic Systems Analysis. By Robert E. Kuenne. Ohio State Univ. Press. $8.

Crime, Suspense

ARCHER IN HOLLYWOOD. By Ross Macdonald. Knopf. $6.95.

THE CRYSTALLISED CARBON PIG. By John Wainwright. Walker. $3.95.

GREEN GROW THE TRESSES-O. By Stanley Hyland. Bobbs-Merrill. $3.95.

TO HELL FOR HALF-A-CROWN. By James Cross. Random House. $3.95.

HOUSE OF CARDS. By Stanley Ellin. Random House. $5.95.

A NAMELESS COFFIN. By Gwendoline Butler. Walker. $3.95.

RUNAWAY HOME. By Kage Booton. Doubleday. $3.95.

TURNED ON: The Friede-Crenshaw Case. By Dick Schaap. New American Library. $4.95.

Fiction

ALL THE MILLIONAIRES. By Alec Rackowe. Macmillan. $5.95.

CHOICE OF STRAWS. By E. R. Braithwaite. Bobbs-Merrill. $4.

THE COMPLETE NOVELS OF STEPHEN CRANE. Edited by Thomas A. Gullason. Doubleday. $5.95.

EYE OF THE HURRICANE. By Fergus Reid Buckley. Doubleday. $6.50.

THE FETCH. By Peter Everett. Simon & Schuster. $4.50.

THE HEART OF SILENCE. By Bentz Plagemann. Morrow. $3.75.

THE HONEY SPIKE. By Bryan MacMahon. Dutton. $4.95.

I DON'T NEED YOU ANY MORE. By Arthur Miller. Viking. $5.

INTO THE NOONDAY SUN. By D. R. Sherman. Little, Brown. $4.50.

MY FRIEND MY FATHER. By Jane Duncan. St. Martin's. $4.95.

NINE BY LAUMER. By Keith Laumer. Doubleday. $3.95.

OVER THE MOUNTAINS. By Pamela Frankau. Random House. $5.95.

RUN FOR THE TREES. By James S. Rand. Putnam. $5.95.

THEY OPENED THE WEST: An Anthology by the Western Writers of America. Edited by Tom Blackburn. Doubleday. $4.95.

TIME WILL RUN BACK. By Henry Hazlitt. Arlington House. $6.

THE TRANSFER. By Silvano Ceccherini. Braziller. $6.

Government

PUBLIC PAPERS OF THE PRESIDENTS OF THE UNITED STATES, 1965. Book I, January 1-May 31. Book II, June 1-December 31. Compiled by the Office of the Federal Register. Government Printing Office. Washington, D.C. $6.25 each.

History

ENGLAND'S QUEST OF EASTERN TRADE. By Sir William Foster. Barnes & Noble. $7.50.

THE EUROPEAN NATIONS IN THE WEST INDIES, 1493-1688. By A. P. Newton. Barnes & Noble. $7.50.

THE GOLDEN TRADITION: Jewish Life and Thought in Eastern Europe. Edited by Lucy S. Dawidowicz. Holt, Rinehart & Winston. $8.95.

THEY FOUGHT BACK: The Story of the Jewish Resistance in Nazi Europe. By Yuri Suhl. Crown. $5.95.

Literary History, Criticism

THE ACHIEVEMENT OF SHAKESPEARE'S *Measure for Measure*. By David Lloyd Stevenson. Cornell Univ. Press. $5.75.

THE MODERNIST MOVEMENT IN BRAZIL: A Literary Study. By John Nist. Univ. of Texas Press. $5.

PERSPECTIVES ON JAMES'S *The Portrait of a Lady*: A Collection of Critical Essays. Edited by William T. Stafford. New York Univ. Press. Hardbound, $8. Paperback, $2.25.

POE: A Collection of Critical Essays. Edited by Robert Regan. Prentice-Hall. Hardbound, $4.95. Paperback, $1.95.

(*Continued on page 49*)

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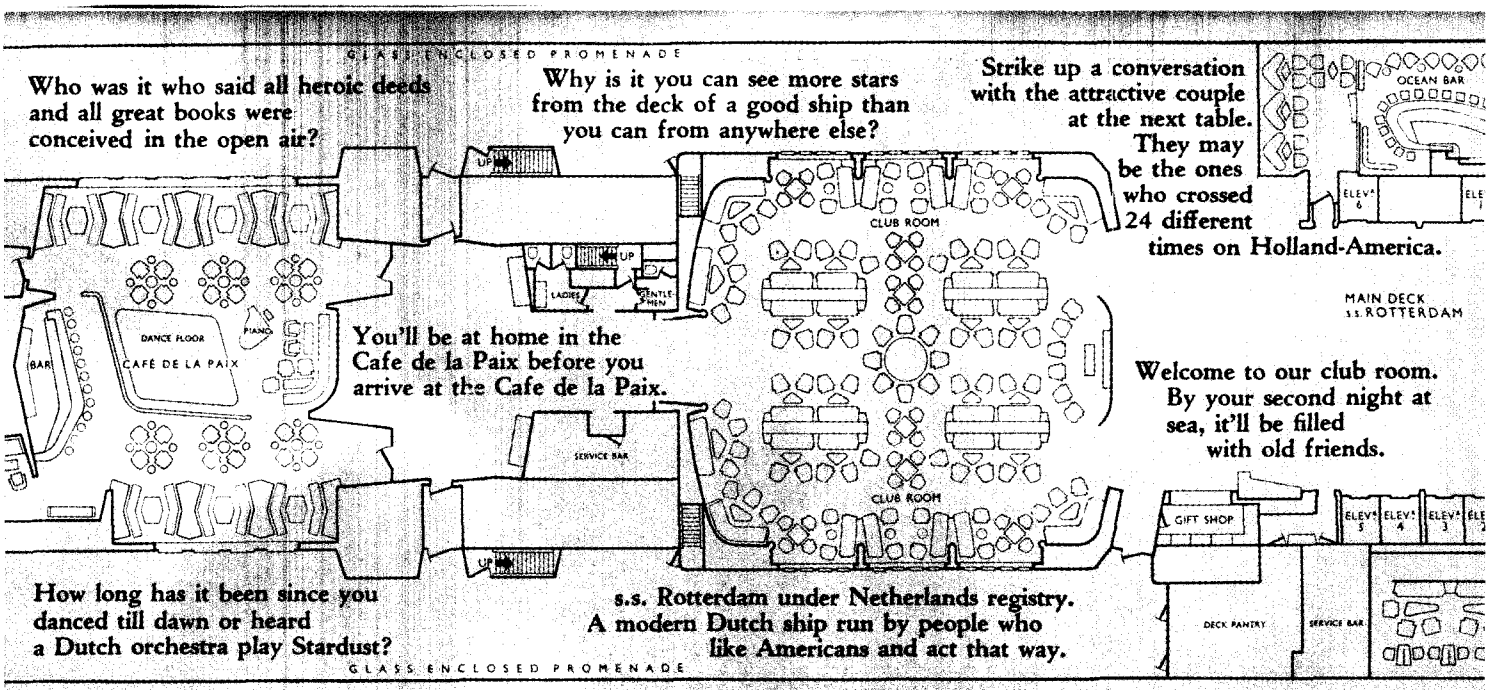
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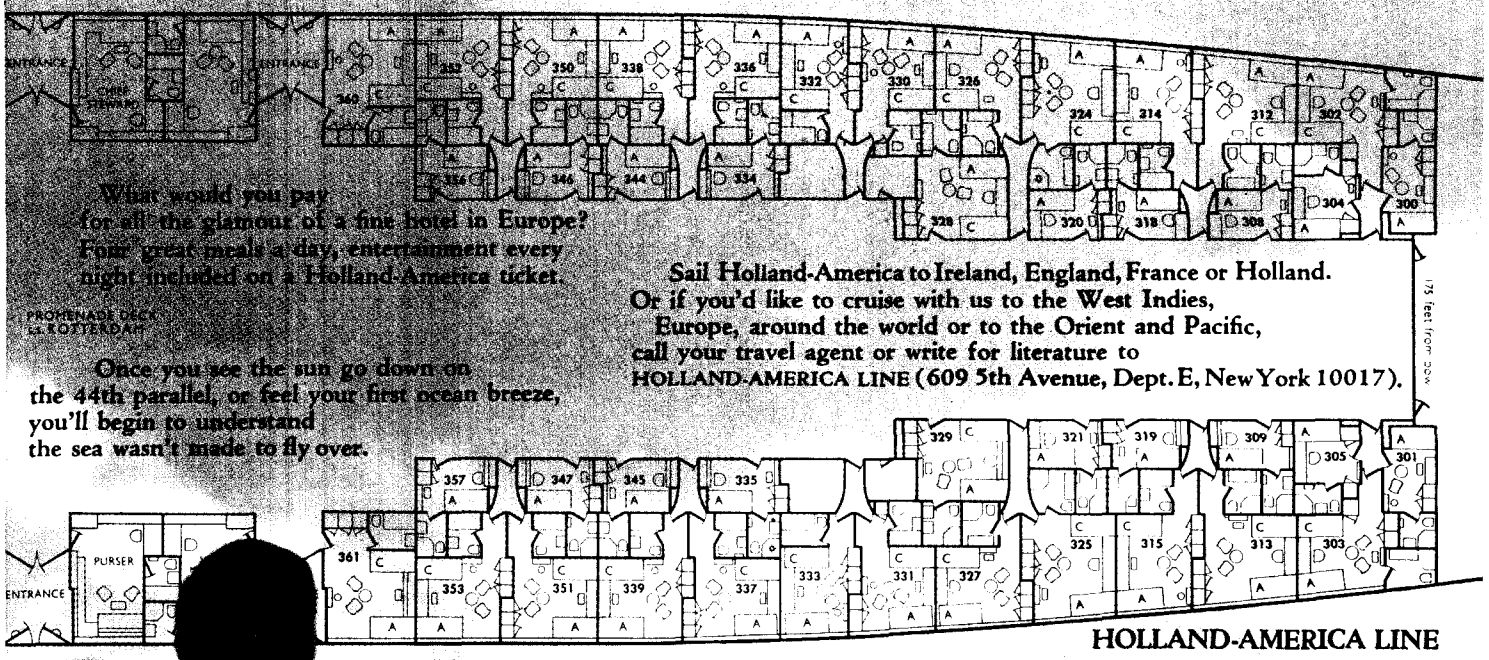

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Saturday Review
February 18, 1967

WHAT I HAVE LEARNED—XI

Whatever Happened to the Great Simplicities?

One of Britain's foremost interpreters of modern art examines his life and society and concludes that the lights of wisdom and power blaze in a few simple ideas.

By HERBERT READ

The author: Sir Herbert Read, prominent British poet and a leading interpreter of modern art and literature, was born in 1893 in Yorkshire, England, the eldest son of a farmer. He studied at Crossley's School, Halifax, and at the University of Leeds. Although a pacifist by political conviction, he served in World War I in France and Belgium, attaining the rank of captain. He has been a professor or lecturer at the University of Edinburgh, the University of Liverpool, Harvard, and other institutions. His extensive writings include: *Education Through Art, Art and Society, A Concise History of Modern Painting, A Concise History of Modern Sculpture, Reason and Romanticism, Anarchy and Order,* and several volumes of poetry.

IN THE HEART of London, just to the north of Trafalgar Square, there is a statue of an almost forgotten heroine of the First World War, Nurse Edith Cavell, and on the pediment are inscribed the words: PATRIOTISM IS NOT ENOUGH. I have been told that the saying is apocryphal; in any case, like most sayings of the kind, it is ambiguous. Nurse Cavell was executed by the Germans in 1915 for treason, and what presumably is meant by the saying is that it is not sufficient to profess a sentiment such as patriotism—there is above it a love of humanity that does not distinguish between the members of one race or another.

What is patriotism? Love of one's country and of one's fellow countrymen, but that love has been sadly confused in our time with nationalism, which usually implies hatred of all foreigners and a determination to assert, by force if necessary, the selfish claims of one's own country. Dr. Johnson thought that patriotism is the last refuge of a scoundrel, and in our time it is generally considered more altruistic to proclaim oneself a citizen of the world, to profess the brotherhood of mankind; and that perhaps is the real significance of the words on Nurse Cavell's monument.

I have learned to distrust all such words, and the lesson began about the same time that Nurse Cavell was sacrificing her life. I very nearly sacrificed my own life in that same war, and all those four long years I was asking myself: for what purpose? Not—decidedly not—because I was inspired by any patriotic feelings, or any feelings of hatred for the enemy. I was caught by the war, like a young animal that had sprung some trap, and I went into it without the least trace of patriotic sentiment, without enthusiasm of any kind except a vague desire for adventure and for an ordeal that would test my courage. Those vague desires were quickly dispelled by the crude horrors of the actual experience. I endured these to the end, but long before the end I had lost the adolescent enthusiasm that lent some glamour to the early days of training and embarkation.

AS the war proceeded and hundreds of thousands of my fellow-infantrymen were slaughtered—many of them I knew and loved—I acquired a deep hatred of those slogans with which the war was being justified by our politicians and journalists. I did not yet have the necessary experience to guard against the substitution of other, equally deceptive slogans—or "rogue words," as Ruskin called them—and though I hesitated between socialism, communism, and anarchism to describe the political ideals I was formulating (the last was the one I eventually adopted), there was one word I did not hesitate to use: pacifism. I continued to fight, for the very good reason that I could not desert my companions, and for the less good reason that I did not wish to be thought a coward, but I did not hesitate to write and publish poems condemning war and expressing a longing for peace. I have remained a pacifist all my life, and if I am told that pacifism is merely another rogue word, devoid of realism and apt to deceive innocent people, I answer that it presents the essential creed of all the profoundest teachers the world has ever known—Lao-tzu, Confucius, Christ, St. Francis, Comenius, Kant, Tolstoy, Gandhi, and many others.

PACIFISM must, of course, be defined; and aggression, which it opposes, must also be recognized and defined. Pacifism is not a negative doctrine; it is the science of diverting aggressive instincts into creative channels. Such a science is now well understood, and scientists such as William James, Freud, Jung, and Konrad Lorenz have removed the rogu-

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ery from the word. Peace is now a realistic alternative to war.

But it has not yet replaced patriotism and other rogue words in the politics of our time. The most thriving of our present slogans, in the Western world, is the one which H. G. Wells first formulated as " making the world safe for democracy." It was immediately countered by a similar slogan—making the world safe for Communism, and half a century of political chaos has by now surely taught us that both slogans are meaningless. Democracy, as just a political concept, is meaningless for any society larger than a small city or a rural commune. Our so-called democracies in the Western world are oligarchies subject more or less to periodical revision (which never changes their oligarchical structure), and in this they do not differ essentially from the oligarchies that rule the Communist world. The people, in any human corporate sense, do not determine any policies outside their backyards. The world is governed by the representatives of industry, finance, technology, and by bureaucracies in the paid service of these powerful groups—governed, not in the interests of the people as a whole, not even of all the people in any one country, and not even nowadays for personal profit, but primarily for the self-satisfying exercise of power.

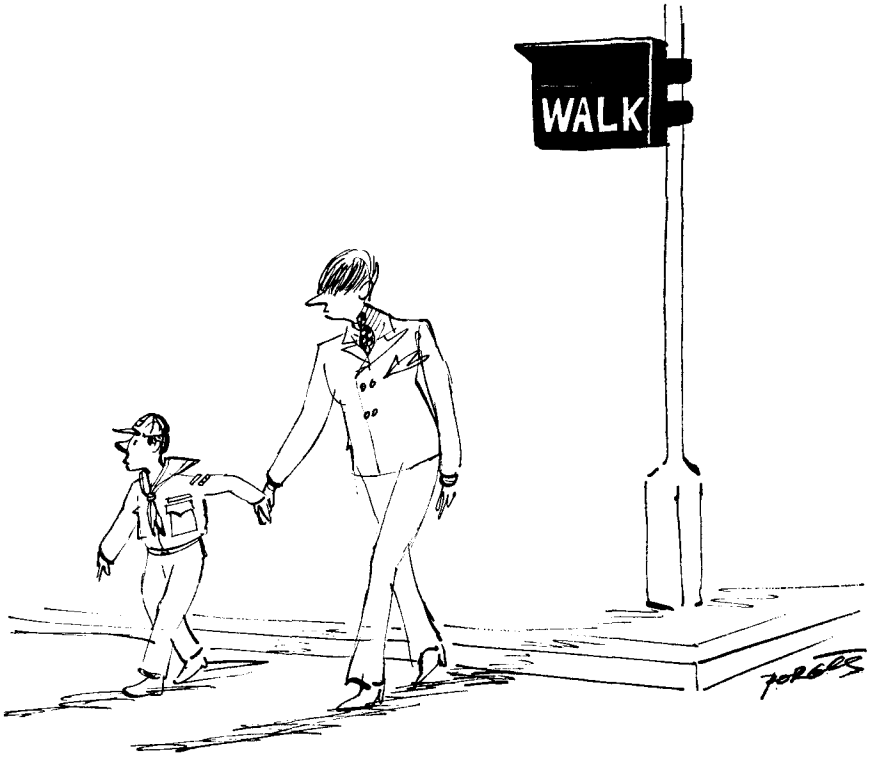
So much for the ideals I lost through the experience of war. But there were some that I gained from the same experience, apart from a belief in pacifism. I gained—or rather, I was confirmed in—a belief in the essential goodness of man. This may seem to contradict what I have just written about democratic politics, but it is not man—common man—who is engaged in such politics; the common man is exploited by politicians in every country. My belief in the common man arises directly out of my wartime experience.

WHO were the men I fought with? For the most part, miners and agricultural workers from the North of England, with a sprinkling of clerks, teachers, and professional men drawn willy-nilly into the vortex of war. To men accustomed to mines and ditches, the trenches were perhaps not physically daunting. There were, of course, a few exceptions, men with some built-in neurosis; but the great majority accepted the constant danger and the frequency of death with a willingness for which, for some reason, the French word *insouciance* seems appropriate. It was not that they wished to die, but they knew that death was in any case their human lot—that every bullet, as they used to sing, has its billet. Words such as bravery or courage they would have rejected—they groaned when some visiting general called them "my brave men." They were, simply, fatalists, and that is perhaps the philosophy of all men who are engaged in a dangerous calling—miners, sailors, soldiers, airmen, mountaineers. This was the basic characteristic of the men I became familiar with—useful in warfare, but not induced by it. The quality that then emerged among these fatalists I have been inclined in the past to call "solidarity" (it has nothing to do with the conventional *esprit de corps*), but recently my attention was drawn to some words of Conrad's (himself a man who had lived dangerously) in the book he called *A Personal Record*:

> . . . Those who read me know my conviction that the world, the temporal world, rests on a few very simple ideas; so simple that they must be as old as the hills. It rests notably, among others, on the idea of Fidelity.

Fidelity is the word I need to describe the simple idea that was revealed to me in the First World War—the fidelity of one man to another, in circumstances of common danger, the fidelity of all men in a group to one another and to the group as a whole. I read, either during the war or shortly afterward, Kropotkin's great book, *Mutual Aid*, and there I found this simple idea enshrined in a philosophy of society; and to this simple idea I have now been faithful for more than fifty years.

It is a striking paradox that this idea of fidelity, highly valuable as a social bond, is not a moral idea. It came to me in the midst of war, and it characterized groups of men who were, after all, engaged in the beastly business of killing other men. We had sufficient contact with the enemy to know that they, too, were inspired by the same fidelity to one another; and, of course, the idea is not confined to men at war. It can characterize any group engaged in a dangerous occupation, even groups of criminals—gangsters, as we significantly call them. The lesson here is that social virtues are not necessarily moral virtues: Courage, fidelity, self-respect, and even love are *social* virtues, and as such are inculcated, not by precept, but by example and habit.



THIS lesson that I learned so early in life has, I think, been the profoundest of all, and in some sense it determined the rest of my life. But it is by no means the only lesson that I have learned, and it was not, in the usual sense of the phrase, a disillusioning lesson. What was disillusioning was the discovery that an ideal that had proved to be so necessary in war was not viable in peacetime—that fidelity and mutual aid were powerless against the political establishment at home. I have spoken elsewhere (in my autobiography, *The Contrary Experience*), of the intense disillusionment that followed the First World War, a disillusionment shared by ex-combatants in every country, not excluding Russia. This disillusionment has been prolonged for more than half a century, has been intensified by another World War, and is now aggravated by what we call the Cold War. It has found expression in all kinds of movements and revolts, and has provoked noble utterances from such

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outraged men as Gandhi, Russell, and Camus. But what has been achieved? Even the delusive emancipation of India has led only to the martyrdom of Gandhi, to religious and racial strife, to political chaos and famine. The simple idea of fidelity has not prevailed, least of all in India.

I must now speak of the more intimate lessons I have learned—not in my personal life, for that, apart from the inevitable tragedies of death and separation, has been happy. The severest lessons have been those which have taught me to moderate my personal ambitions. My greatest ambition was to be recognized as a poet, but I soon learned that the modern world has little use for poets in general, and less for me in particular. Against such a statement might be brought in evidence the careers of Yeats, Valéry, Rilke, Frost, or Eliot—poets who have been acclaimed and honored by the whole world. But what do these poets themselves say about their so-called success? They are full of personal bitterness, contempt for society, spiritual disillusionment. They knew that their fame was a hollow and insubstantial show, that their public was largely sycophantic or hypocritical, and that their influence on their fellow men (compared with the influence of a Dante, a Milton, or a Wordsworth) was nil.

IT is true that their verse was not so "uplifting" as the verse of the great poets I have mentioned; it would have been false if it had been, for the poet today is called upon not to uplift but to reveal—to reveal the tragic situation of modern man. Such a tragic vision is not welcomed by the citizens of an affluent society, and all these poets (not notably "democratic" in their sentiments) have been ignored by that society. Their reputations are academic, or at best "aristocratic": They mean nothing to the technocrats who are making the modern world, nor to those who are content to live in such a world.

In my own case I have to confess rather ruefully that I was not born with a tragic view of life—my ideal was to celebrate in poetry not so much nature as man's triumph over nature, in the manner described by Eric Hoffer in a previous contribution to this series ["A Strategy for the War with Nature," *SR*, Feb. 5, 1966]. I remember many discussions with Eliot and other contemporaries of mine on this question of the necessity of a tragic sense of life, and though, under the influence of Nietzsche, Unamuno, Freud, and T. E. Hulme, I had come to accept such a necessity *intellectually*, I could not bend my muse in this direction. I attempted one tragic poem of adequate scope—"The End of a War"—but even this had to end with an affirmation of hope.

"Thank you for saying it, my dear, but I'm not the greatest Roman of them all. I'm really Sicilian."

The lesson I learned from this experience was that as a poet I was not in tune with the age—in spite of the fact that I was a modernist in technique and had never relaxed the intolerable struggle, as Eliot called it, to match words to feelings. It will be said that in my case the feelings were not profound enough; I prefer to believe that they were not fashionable enough. But I do not say this in any spirit of arrogance; merely I affirm once more Conrad's conviction that the world rests on a few simple ideas, and I do not find that the ideas prevailing today are simple enough.

I COME now to an experience that may be said to have redirected the course of my life. My interest in the fine arts had been aroused at the same time as my discovery of poetry, and in the intellectual vacuum of the years immediately following the First World War (in England almost a physical vacuum caused by the slaughter of so many young men of my generation) I was drawn into the struggle to establish the new ideals in painting and sculpture—my first art criticism was written already in 1919. The interval between the two wars was a period of intense activity—a new kind of war, the modernists assailing the entrenchments of tradition and authority. Eventually, that war was also won, and one learned much from a struggle distinguished by bitterness on one side and arrogance on the other. But such experiences were shared by many others, and do not call for special comment in the present context.

The particular and personal experience I have in mind occurred during the Second World War. An organization called The British Council was created in 1940 with the purpose—to quote from its Royal Charter of Incorporation—"of promoting a wider knowledge of Our United Kingdom of Great Britain and Northern Ireland and the English language abroad and developing closer cultural relations between Our United Kingdom . . . and other countries." A Fine Arts Committee was formed to "project" British art abroad, and in the years that followed it was to prove very effective. But while the war lasted it was impossible to send valuable works of art across the seas, and as an interim measure it was decided to substitute collections of drawings by British children which could be packed in light parcels and framed when they reached their destination. I was given the task of selecting such drawings, and for this purpose visited a number of schools throughout the country. Several exhibitions were sent abroad, and one such exhibition was shown in Paris. Picasso came one day and spent a long time looking at the pictures. When he had finished he turned to me and said, in French: "When I was the age of these children I could paint like Raphael. It took me many years to learn how to paint like these children." The story has often been repeated, generally in a distorted form, but this is the authentic version.

In the course of collecting such drawings I came to a small village in Cambridgeshire and was there shown a drawing by a girl five years old which she called *Snake round the World and a Boat*. It had been drawn by the child at home (she was the child of working-class parents) and was entirely spon-

(*Continued on page* 48)

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Saturday Review

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The Direct Vote and the Electoral College

THE PRESIDENT and Vice President of the United States are, of all elected federal officers, the only ones not chosen by direct vote of the American people. As almost everybody knows, and too few seem to care, the President and Vice President are elected by a vote of the Electoral College, an antique American institution which has since 1789 survived more than a hundred Congressional attempts to abolish or modify it. Members of the House of Representatives always have been elected directly by the people and, since 1913 when the Seventeenth Amendment to the Constitution became effective, all U.S. Senators have been elected by direct popular vote. Prior to that—which wasn't so very long ago—Senators were chosen by the legislature in each state, with understandable anomalies.

Three nineteenth-century Presidential candidates were defeated in the Electoral College though they received the largest popular vote. Andrew Jackson failed to win an Electoral College majority over Henry Clay and John Quincy Adams in 1824, but Adams was elected President by the House of Representatives in a political deal with Clay. In 1876, Rutherford B. Hayes thought he had lost the Presidency to Samuel J. Tilden, Democrat, by 184 to 163 electoral votes, but, in a fraudulent and farcical Republican recount in the Electoral College, Tilden was ousted and Hayes went to the White House. In 1888, President Cleveland received a larger popular vote than Benjamin Harrison, but the Republican upset the Democrat in the Electoral College, 233 to 168. Four years later Cleveland became President for a second time, beating the incumbent and becoming our only eight-year President whose terms of office did not run consecutively.

THE theory behind the Electoral College is that our country is a commonwealth of the several states and by Constitutional law each state gives all of its electoral votes to the winning candidate within its borders, whether he has won by a million votes or a hundred. The losing candidate gets no electoral votes at all. This by itself is debatable democracy. As *The New York Times* recently pointed out, other dangers inherent in the present Electoral College system were painfully illustrated as recently as the Nixon-Kennedy election of 1960, when electors in some of the Southern states exploited the technical fact that those who actually vote in the Electoral College are not bound specifically by law to cast their ballots precisely as the voters ordered them to. Theoretically, the "electors" have the right to vote independently; in 1960 this loophole was utilized in an attempt to throw the closest Presidential vote in our history into the House of Representatives. Last year President Johnson suggested a Constitutional amendment requiring that the electoral vote of each state be cast automatically for the candidate who polled the most popular votes in that state, but nothing has come of it so far—an extremely dangerous federal oversight.

A committee of experts from the American Bar Association has long been studying the possibility of reform in the Electoral College and came recently to the conclusion that the best way to reform it is to get rid of it completely and substitute a political system by which Presidents and Vice Presidents would be chosen directly by the total national popular vote. This direct, one-man-one-vote system has the virtue of simplicity, but is a waterway fraught with dangerous shoals. Had we moved away from the Electoral College to direct popular election of the President in 1960, the votes might still be in the counting process in New Mexico, Alabama, Texas, and such urban centers as Chicago and Los Angeles, where charges of fraud were legion.

THE election commission suggests further that if there are more than two major candidates, and if none of them receives 40 per cent of the total popular vote, a national run-off election then be held. All we have to do is think back quickly to any one of the Presidential campaigns within our lifetime to realize what a botched anticlimax a national run-off election would be. Another argument, the oldest one but still valid, against direct popular choice of our President and Vice President has always been fear that the enormous urban areas of the country would dictate every election. Though somewhat undemocratic in concept, the alternative electoral choice by individual states at least keeps a balance between the small and large, urban and agrarian, North and South, East and West that the amazing Constitutional Convention foresaw.

The best plan we have yet come across for reforming the Electoral College is still some form of the Lodge-Gossett Amendment, which would have divided each state's electoral votes in proportion to that state's popular vote. If, for example, a state had fifteen votes in the Electoral College and the popular vote was very close, the winning popular candidate would receive eight electoral votes and the loser seven. This use of the exact ratio to the popular vote (plus an amendment requiring that the electoral vote be cast precisely as the voters voted) has never been given a fair hearing, in our view, though it was killed by the House in 1950 after the Senate had approved it. With the Presidential nominating conventions only a little over a year away, to be followed by the hectic fall campaign of 1968, reconsideration of the Lodge-Gossett Electoral College reform bills, plus President Johnson's proposal, seems very much in order and not a moment too soon for the nation's welfare. —R.L.T.

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LETTERS TO THE EDITOR

Loose Brake

WHEN THE "brake . . . on [the] much-abused 'right to know'" called for by Arnold Gingrich in his article, "The Truth as Personal Property" [*SR*, Jan. 21], is formulated and applied, one hopes that Mr. Gingrich cites it more accurately than he does the "brake" which Justice Holmes long ago applied on "that other shibboleth 'free speech!'" Justice Holmes wrote: "The most stringent protection of free speech would not protect a man in *falsely* [this important word is almost always omitted] shouting fire in a theatre and causing a panic."

E. F. PATTERSON,
Department of Economics,
Davidson College.
Davidson, N.C.

Woman on the Air

MANY THANKS to N.C. for the editorial, "There's Something in the Air" [*SR*, Jan. 28]. Many women in Connecticut are working on committees for purer air and attending meetings of boards of aldermen and sessions of the State Legislature. All politicians agree something must be done. But when the time to act comes they tell us, "It's too expensive, and we can't raise taxes."

There *has* to be federal aid. [Yet] the very businesses and citizens whose neglect has brought about this pollution are the first to cry out against more federal powers.

(MRS.) ELIZABETH J. HENDEL.
New Haven, Conn.

"De Gaulle wants it back."

Cost and Effect

I WISH to make two points concerning the special section, "Changing Directions in American Education" [*SR*, Jan. 14].

One remark by John L. Burns in his article, "Our Era of Opportunity," deserves repetition: "The first step toward improving quality would be to free the classroom teacher from much of his daily routine in order to give him time to help individual students." Stanford University's School Scheduling Service, in its fourth year of operation, makes this possible. With the aid of an IBM 7090, it provides modular, flexible scheduling currently to fifty-five participating schools, mostly secondary. It does not provide data-processing services, but rather develops a master schedule.

Roald F. Campbell's article, "Tomorrow's Teacher," makes an eloquent and perceptive plea for studies into differentiated pay scales and realistic recognition of differing responsibilities for teacher talent. Temple City School District, in greater Los Angeles, with the assistance of a Kettering Foundation grant, is presently studying the possibility of adopting a differentiated pay scale based on differing teacher roles.

DONALD K. SHARPES,
Research Assistant,
Stanford University.
Stanford, Calif.

ROALD F. CAMPBELL'S ARTICLE points out that in many areas teachers could be greatly helped by assistants.

A few years ago Los Angeles established a reader-assistant program for its high school English departments. The program was enthusiastically received, and although some teachers preferred to continue without an assistant, the demand in most schools exceeded the supply.

A frequent complaint of English instructors is that, because of the extremely time-consuming matter of correcting papers, it is impossible to assign as much written work as most students require in order to develop adequate skills. With this "dirty work" out of the way, teachers required much less time to look over a paper and give it a grade.

LEE ARMSTRONG LEFFEL.
Dunellen, N. J.

THE FIGURES in the box accompanying John Burns's article, comparing education [to welfare and penology] as public investment, overlook one critical area: the retraining of youth who now have a new chance for vocational and personal adjustment.

What are the average costs to maintain a Job Corpsman, for example? I think the figures will be startling.

EDWARD F. DASH,
Utah State University.
Logan, Utah

EDITOR'S NOTE: *The Office of Economic Opportunity estimates that the cost of training a Job Corpsman for a year is $7,765.*

Top Businessman

I APPRECIATE the honor of being selected as "Businessman of the Year" in your issue of January 14. I have admired *SR* for a long time and, therefore, particularly consider it a high compliment to receive this recognition.

THOMAS J. WATSON, JR.,
Chairman,
International Business Machines Corporation.
Armonk, N.Y.

The 49th State

HOMER BIGART'S article, "Alaska's 100th: A Century Between Johnsons" [*SR*, Jan. 7], is written without cognizance that some people appreciate Alaska. I speak as a resident of the southeast coast who does not find the rain and fog a hindrance to activities. This summer I will direct an eighty-three-day study tour of North America, one objective of which is to acquaint people across the country with this great state. I consider Mr. Bigart's article an extreme insult.

DICK WECHTER, Director,
Geographical Camping Seminar,
Sheldon Jackson Junior College.
Sitka, Alaska.

AS A RESIDENT of Alaska and of Sitka, I can appreciate Homer Bigart's well written, candid, and informative description of the 49th state. In a few paragraphs, Mr. Bigart has captured a true portrait of Alaska.

JAN A. MEYERS,
Department of English,
Sheldon Jackson High School.
Sitka, Alaska.

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Watching the Oceans: A report from General Dynamics

Wouldn't it be nice if you could plan a vacation and *know* weeks ahead that the weather would be good?

Actually, 24-hour local forecasting is right almost 85 percent of the time. But longer range prediction—on which can depend anything from a vacation trip to the success of a year's wheat crop—is far less certain.

Even though information from hundreds of full-time land weather stations is supplemented by measurements in the upper atmosphere and reports from weather satellites, a vital link in the chain has been missing.

Weather is essentially born or modified as a result of the interaction of sun and air with the oceans that cover two-thirds of the earth's surface.

Oceanography and meteorology can be considered two faces of the same coin—the study of the total marine environment. And relatively little is known about it yet.

Seagoing "weather bureau":

What has been needed to fill the gap is an oceanographic "weather bureau."

It would have to stay in place in the deepest part of the sea, regardless of storm or current; collect environmental information from the atmosphere, the surface and the depths; send that information regularly and correctly back to land.

And it would have to do all these jobs without human presence for long periods of time.

With a network of such sea stations seeded throughout the world, oceanic information could be integrated with that obtained from land stations and from space. Meteorologists could determine the patterns that will create the weather next week, or perhaps months hence.

Oceanographers could analyze the subsurface currents, the levels of dissolved nutrients in the water, the migratory patterns of fish to anticipate their location for commercial fishing.

And with navigation lights, fog horns and radar beacons at known positions, such a network would provide invaluable navigation aid for ships.

Monster buoys:

Today, the beginning of such a worldwide system may be at hand—an ocean data station, more commonly known as a monster buoy, developed and built by General Dynamics for the United States Navy's Office of Naval Research.

The first prototype has been undergoing sea trials since 1964, collecting and sending its information through calm and hurricane.

This ocean data system consists of a giant pieplate-shaped buoy, forty feet in diameter and seven and one-half feet deep, containing an assortment of environmental measuring devices and the electronic and power equipment to collect and transmit to shore the data acquired.

It can be "locked" in place, moored to an ocean floor as deep as 30,000 feet, by a plaited nylon cable only two inches thick. Although the buoys are presently designed to operate for a year at a time without human maintenance, the conventional propane-powered generator systems that provide electricity for the buoy's operation carry a two-year supply of fuel.

Unlike a traditional ship, which exaggerates the motion of waves, particularly in side-to-side pendulum-like rolling, the symmetrical, discus-shaped buoy hull follows the slope of the waves, reducing pitching and rolling to a minimum. Its stability keeps its omnidirectional antenna in proper position to radio information to a shore analysis station.

Defies hurricanes:

No one really knows just how rough the weather might get in a full-scale typhoon or hurricane—defined only as a cyclonic storm with winds of over 75 miles per hour—because of the obvious difficulty of humans taking accurate measurements under such conditions.

The General Dynamics/ONR ocean data station was designed to withstand winds of 160 miles per hour and waves 60 feet high.

Buoy Bravo, the first prototype, remained in place under winds of 110 miles per hour and waves 50 feet high during Hurricane Betsy in 1965, with no interruption in its flow of information. Its elastic nylon mooring line permits the buoy to drift slightly and then pull back to position without dragging its "anchor" of steel chain.

Typhoons and hurricanes, luckily occur only occasionally. But the intensely corrosive environment of the sea is constant. For protection, the buoy's steel hull, mast and antennae are coated with inorganic zinc and several layers of vinyl.

A hundred tests:

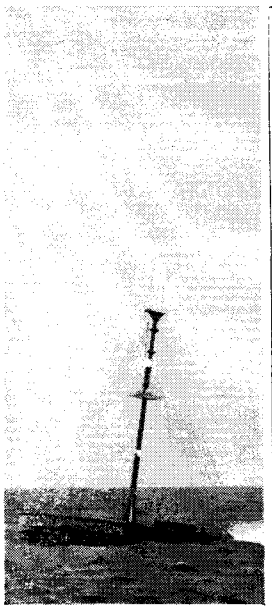
An assortment of sensors can be located on the 38-foot-high mast and on the radial spokes of the discone antenna to measure wind, humidity, precipitation, radiation (from the sky and reflected back from the sea), barometric pressure, and compass bearing.

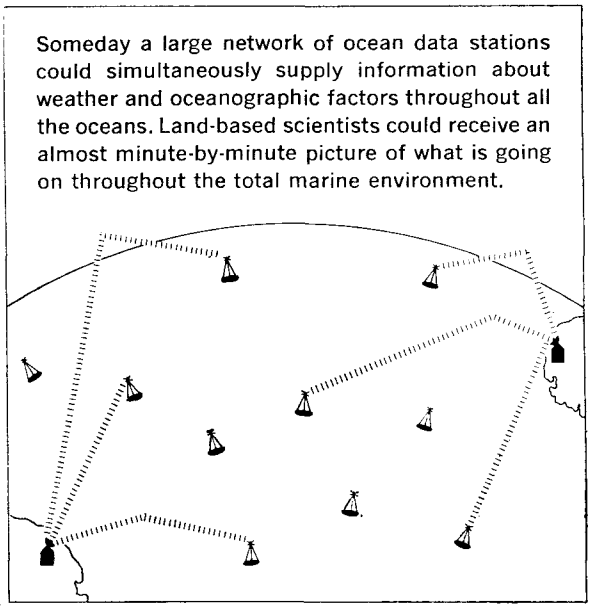
Others inside and immediately under the hull will read water temperature at the surface, wave height, period and direction.

Clamped along the mooring line at regular intervals underwater, still others will measure temperature, pressure and salinity and determine the structure of subsurface layers of the depths.

Inside the hull, rugged electronic components and circuitry will acquire, store and transmit information from as many as 100 separate sensors.

These subsystems will be packaged





Someday a large network of ocean data stations could simultaneously supply information about weather and oceanographic factors throughout all the oceans. Land-based scientists could receive an almost minute-by-minute picture of what is going on throughout the total marine environment.

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in containers purged with nitrogen and hermetically sealed to provide an inert, absolutely dry, environment. The buoy at sea will provide better conditions for electronic equipment than does a dust-temperature-humidity-controlled laboratory ashore.

The data acquisition system will look at every sensor once an hour (or it can be monitored more often; individual sensors can be checked continually). Measurements will go into both a magnetic core memory with a capacity of 24 hours of data and a recorder that will store a full year's information.

Every six hours a ground station will interrogate the buoy, commanding it to transmit all information accumulated during the past twenty-four hours. Each discharge of data will provide an eighteen-hour overlap, giving scientists a continuous record.

The ground station will also instruct the buoy to transmit data on the particular one of its three radio channels which will assure best reception on shore of long-distance "bounce" off the ionosphere.

Benefit for all nations:

A few prototype monster buoys do not, to be sure, constitute a full-scale oceanic environmental survey. They do provide a starting point for a truly international system—one in which all nations would share, and from which all would benefit.

But now that the practicality of an ocean data station has been proved, the many elements of a total system are already being worked out: the optimum number and locations of stations to provide simultaneous coverage throughout the seas; ways to integrate at central analysis stations the ocean data with that from land and space; techniques of maintenance and replenishment for the seaborne network; development of devices to measure many kinds of subsurface phenomena.

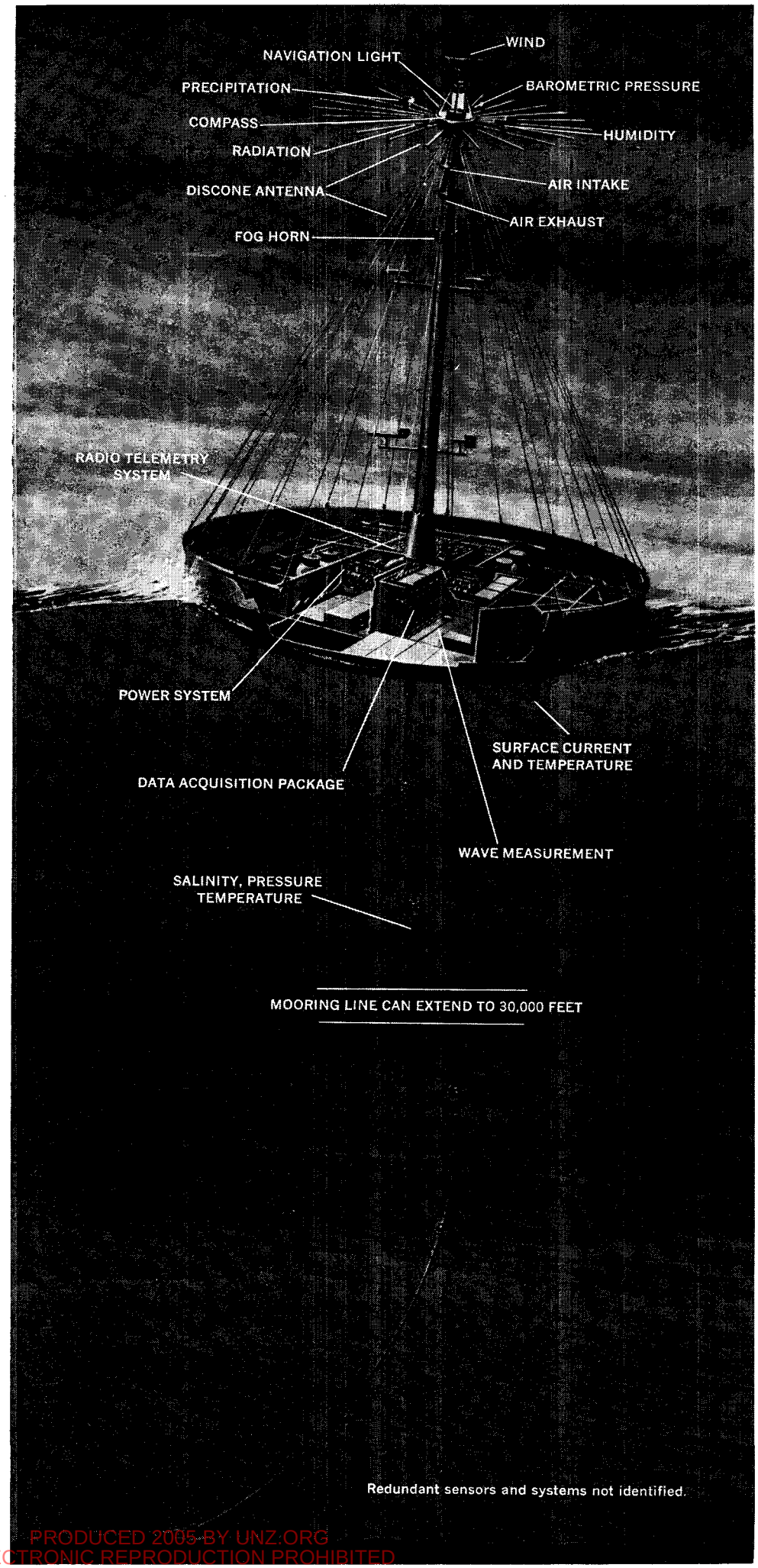
The day when data stations will be dotted throughout the oceans for a genuine oceanographic-meteorological environmental watch could come within a decade.

General Dynamics is a company of scientists, engineers and skilled workers whose interests cover every major field of technology, and who produce: aircraft; marine, space and missile systems; tactical support equipment; nuclear, electronic, and communications systems; machinery; building supplies; coal, gases.

Reprints of this series are available.

GENERAL DYNAMICS

One Rockefeller Plaza, New York, New York 10020



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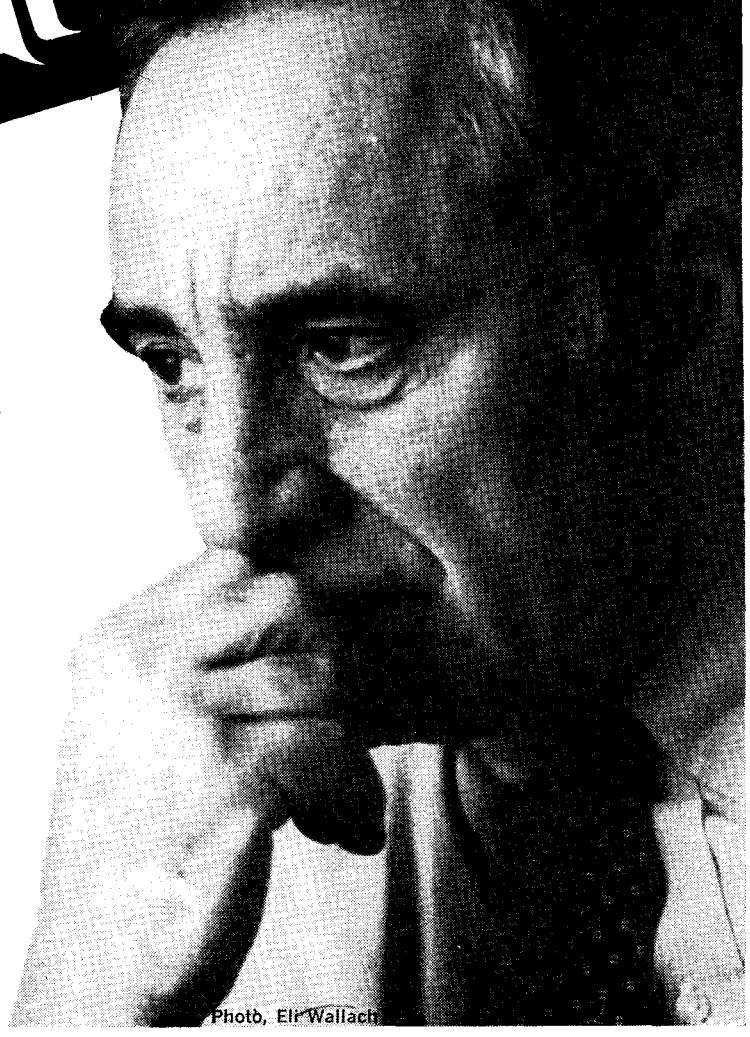
"The kind of solid story-telling readers are crying for."
—Barbara Bannon's advance review in Publishers' Weekly

the arrangement

ELIA KAZAN

The Arrangement is about an influential man, a member of the establishment. At a critical point in his life and career, after a long succession of mistresses, he meets a strange and exciting girl who jolts him into facing not only the hypocrisy of his marriage but all of the "arrangements" by which he and his society live. ■ Tennessee Williams said, "It's not just a novel but an extraordinary and unique human document, brilliantly written." ■ "*The Arrangement* is a novel about *The Games People Play*," reports Virginia Kirkus' Service. "When Kazan probes into the heart of the heartless, the subsurface motivations, the drives, the fears, the games of his sad but very human characters, he is brilliant." ■ The *Publishers' Weekly* advance review said of *The Arrangement*, "A sure bet for best seller status, this excellent long first novel is an exuberant and gutsy celebration of life. Richly comic . . . superbly earthy in its treatment of love and sex, nicely offset by a prevailing mood of tenderness." ■ This book, said John Steinbeck, "might just bring back some dignity to the novel." ■ The main selection of the Literary Guild for March, *The Arrangement* is already the most eagerly sought-after novel of the season. It is an earth-shaking book, and the earth it shakes is the one each of us is standing on. Over 300,000 copies in print and more coming. A compulsive page-turner, an unforgettable experience.

At your bookstore now, $6.95



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LITERARY HORIZONS

Huck Finn on a Motorcycle

WRIGHT MORRIS published his first novel, *My Uncle Dudley*, in 1942. By chance I read it—not many people did—and I liked it. Since then he has published sixteen books, most of them novels, and I have read them all, not by chance, and liked them all—some, of course, more than others. His seventeenth book, *In Orbit* (New American Library, $3.95), is one that I like very much, though perhaps not quite so much as its immediate predecessor, *One Day* (*SR*, Feb. 20, 1965).

My Uncle Dudley is an uncommonly funny book, although, as a picture of a group of victims of the Depression backtrailing from California, it is also a serious one. All Morris's books are both funny and serious, the proportions variously compounded. There are not many books that have made me laugh out loud as often as *Man and Boy* did, and yet it is a thoughtful commentary on American life. *The Field of Vision*, Morris's best-known novel, addresses itself to questions about the nature of man and the nature of art, but a dozen passages are high-spirited and amusing. The participants in the University of Chicago conference on "The Arts and the Public" (*SR*, Nov. 19, 1966) discovered that Morris was like that himself: usually laughing and making others laugh, not only witty but irresistibly comic, and yet contributing more than most to the discussion of the weighty matters with which the conference was concerned.

Like many of the characters Morris has created, the people of *In Orbit* are ridiculous, even to the point of being grotesque. The central figure is a high-school drop-out, Jubal Gainer, who is responsible for a one-man, one-day crime wave in an Indiana town: a fist fight, a theft, a rape, an assault, a stabbing. Also in the cast are simple-minded Holly Stohrmeyer, alleged victim of the alleged rape; Curt Hodler, hard-working editor of the local newspaper; Felix Haffner, a teacher of languages at a nearby college, strange in appearance, strange in speech, endowed with a great gift for doing the wrong thing; Oscar Kashperl, a preposterously fat, by no means stupid dealer in secondhand wares; Pauline Bergdahl, who runs a diner, supplies Hodler with news, and finds rape puzzling; Charlotte Hatfield, a faculty wife with many surprising traits, including a passion for solo dancing to the music of Kid Ory; and Charlotte's husband, Alan, teacher and poet, who spends a good deal of time trying to understand her.

As always, Morris has an eye for the vivid detail and an ear for the telling phrase. The novel begins: "The boy comes riding with his arms high and wide, his ass light in the saddle, as if about to be shot into orbit from a forked sling." Sanford Avery, who after a fashion takes care of Holly Stohrmeyer, reports to Hodler: "I was gone a little better than forty minutes. In the time I was gone she peeled a couple dozen apples and got herself raped." When Haffner picks up the young criminal, Morris writes: "The man behind the wheel is no larger than a child, and looks to Jubal like a clever Hollywood chimp, trained to drive a car." This is Kashperl: "In spite of the temperature, and the season, he wears a topcoat that hangs within inches of his shoes. The material is chinchilla, it was tailored in Odessa, home of Kashperl's dreams and the Moldavanka gangsters whose blood—and it drained them to do it—now flows in his veins. He wears the coat draped on his shoulders, the cuffs of the empty sleeves tucked into his pockets. The effect is that of a giant who stands at slightly parted folding doors." When Kashperl first sees Jubal he knows by his outfit, which might have come out of Kashperl's store, what sort of boy he is dealing with: "Everything is familiar, in stock, and selling—except the face. The spattered visor conceals it, but Kashperl knows the type. Lumpy pimples on the shoulders, bad teeth, advanced athlete's feet." Of Pauline Bergdahl: "She was born in the woods that stretch behind the diner, had a good education up through spelling and fractions, fries all of her eggs hard on both sides and serves them with ketchup poured on the French fries. Her coffee comes with the spoon in it, a film of grease on the top."

When Pauline first sees Jubal on the stolen motorcycle, he looks as if he were about to take off into orbit; and poor Holly is under the impression that she has been visited by a man from outer space. Hodler meditates on what has been happening: "Hodler is a sober man, but for this boy on the loose, free to indulge in his whims, he feels a twinge of envy. There is something to be said for impulsive behavior, although Hodler is perhaps not the man to say it. Visiting spacemen are free to act in a way he is not." After the stabbing of Kashperl, Hodler listens to the unhelpful replies that bystanders give to the sheriff: "Did they all dream of being a man on the loose? Envied by inhibited red-blooded men, pursued by comical galoots like the Sheriff. He went that-a-way. With the thoughts, fantasies, and envious good wishes of them all."

The boy is in orbit, on the loose, free.

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Like many other Morris characters, from Uncle Dudley on, he does the things that other people dream of doing. His flight, one can see, is not going to be greatly prolonged, but he has swept in and out of Pickett with all the unpredictable and unreasonable violence of the twister that visits the town on that same memorable day. The one character who really understands him is Charlotte Hatfield, though her contacts with him are slight. As her husband observes, Kid Ory's horn is enough to send her into orbit. "You're going to think I'm peculiar when you know me." she once said to her husband. "That," Morris tells us, "was more than a year *after* they were married."

It is a short novel, full of action, and the seriousness can mostly be found between the lines. In his address at the Chicago conference Morris spent forty-five minutes in vividly and wittily and unhappily describing the absurdities of contemporary culture. "The lower depths," he said at one point, "so long pastured in hell, have come up for air." "Properly defined," he remarked, "the absurd is what is commonplace." Regarding the young rebels, he said he was struck "by how remarkably sane their daydreams are." "They don't want stupid wars, they don't want to live stupid lives." If one does read between the lines of *In Orbit*, one can see against what Jubal Gainer's rebellion, thoughtless and aimless as it seems, is directed. One might say that he is, like millions of his contemporaries, a Huck Finn without a Mississippi.

—Granville Hicks.

FRASER YOUNG'S LITERARY CRYPT No. 1228

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 1228 will be found in the next issue.

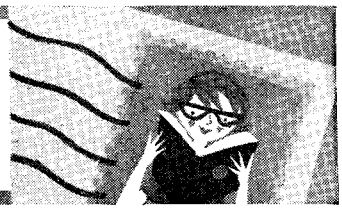
WYA UFTTANACHA MAWGAAC OVJNCDRFEX DCU RFWAN-DWJNA FE WYDW OVJNCDRFEX FE JCNADUDMRA DCU RFWAN-DWJNA FE CVW NADU.

—GFRUA

Answer to Literary Crypt No. 1227

Critics are like brushers of noblemen's clothes. —Francis Bacon.

LETTERS TO THE Book Review Editor



Amis to Zemblans

Granville Hicks, writing on the words of Nabokov [*SR*, Jan. 28] mentions *fascinum* as one of the words for which he failed to find a dictionary definition. The Oxford Dictionary of English Etymology states that *fascinum*, meaning spell or witchcraft, is the Latin root of "fascination."

Merle S. Schipper.
Los Angeles, Calif.

The word *fascinum*, as defined in Lewis and Short's Latin Dictionary, has as a transferred meaning "the *membrum virile*"—"because an image of it was hung round the necks of children as a preventive against witchcraft." As for the other two terms, it would appear that Mr. Nabokov (or his hero) must at some time have read Aristophanes in Greek. *Skoramis* (*skôr*, "dung" and *amis*, "a chamber-pot") is a very rare Greek word, listed in the standard Greek lexicon only as used by Aristophanes in his *Ecclesiazusae* ("Women in Parliament").

William Edward Brown.
Easton, Pa.

Mr. Hicks could not find the word *dackel* in any English dictionary for the simple reason that it is the pet name for *dashshund* in German.

Bernard M. Pohoryles.
New York, N.Y.

The comic effect noted by Mr. Hicks is undoubtedly intentional: it is even more obvious in German, where *dackel* rhymes with *wackel* ("waddle").

The problematic *orchideous*, modifying *masculinity*, is clearly something more than a dictionary variant of *orchidaceous*: it might well be what Lewis Carroll would have called a portmanteau word, intended to be interpreted as a fusion of *orchid* and *hideous* (in the sense "huge"). The verbal humor depends in part, as Mr. Hicks has indicated, on the meaning of the Greek noun from which *orchid* is derived, though the (unintentional?) pun in his phrase "the Greek root *orchis*" is misleading.

As for the foreign element in the phrase "an olisbos-like flashlight," I first toyed with the possibility that this could be a printer's error for *olisthos* in the sense "something slippery or hard to keep hold of." But the real solution is much simpler: the rare word *olisbos* refers to the leather *phallos* worn by participants in the Dionysia and mentioned (as well as worn) in the *Lysistrata* of Aristophanes.

Karl P. Wentersdorf.
Cincinnati, Ohio

I object. Someone who constantly uses abstruse words where the English language provides words that the majority of intelligent readers will understand without taking recourse to the dictionary, such a writer is reading himself (or writing himself) out of the English literature. Germany had such a writer at the turn of the century, one Maximilian Harden, who laced his political prose with such far-fetched words that only few would know their meaning without looking them up. For this and other reasons Karl Kraus of Vienna called him the *boa constructor* of the German language.

Botho Burchardt.
Staten Island, N.Y.

I question Granville Hicks's comparing Joseph Conrad with Nabokov in that both novelists had a native language other than English yet both succeded as novelists in the English language. Hick's statement, "Moreover he [Nabokov] is at home in the vernacular as Conrad never was," leaves much to be desired and questioned. Conrad's novels may not be as progressive in the twentieth century sense but one must remember that Nabokov is a contemporary and Conrad was a Victorian. I feel that if they are compared in relation to their own period or era, this statement is incongruous and untrue. I feel sure that Conrad's novels will be more durable and readable long after Nabokov's "era" has passed.

Audrey Bauer.
Warrensville Heights, Ohio

Many thanks are due to Granville Hicks for his interesting comments on Nabokov's language. Many of Nabokov's "neologisms" are of course merely borrowings (often anglicized) from other languages within the framework of his wide knowledge. Others are witty, and meaningful new coinings, whether single words ("mauvemail"—a mild form of blackmail) or whole phrases ("a salad of racial genes" or "the Viennese witchdoctor"). This is not just playing with words for its own sake: it is playing with words *and* meaning, and as such it is highly creative.

Nabokov's use of language has, however, a far deeper implication than the merely comic. The precise use of words, the playing with words and their components is enjoyed both by him and the reader. But behind all the joking there is the serious attempt to strive for accurate expression, which ultimately is a form of truth. Nabokov's prose offers a bulwark against the decay of language; at the same time it shows us new possibilities in an age despairing of finding new things to say. "It has all been said before." Perhaps, but Nabokov shows us new means of saying it, and thereby throws new light upon it—"it" ranging from nymphets to Zemblans.

R. T. K. Symington.
Montreal, Que., Canada

Again I am grateful to readers of *SR* for contributing to my education.

Granville Hicks.
Grafton, N.Y.

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The Fall of the French Empire in Indochina

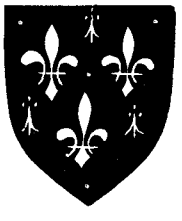
A Battle That Ended One War and Started Another

By DAVID SCHOENBRUN

I HAVE often read a splendid book and thought, as so many writers do, "God, I would have loved to have written this." But when I sat down to read Bernard Fall's latest work on Vietnam, *Hell in a Very Small Place: The Siege of Dien Bien Phu* (Lippincott, $8.95), I was startled to discover that it was a book that I had been asked to write and had turned down. I could not indulge in any personal fantasy as I read Professor Fall's exciting narrative and masterful analysis of the Battle of Dien Bien Phu, for he had done what I had earlier conceded to be beyond my own capacities. How wise I was to have been modest, for Fall alone could have produced this dramatic, authoritative reconstruction of one of the great battles of history.

The idea of having a complete study of the battle that ended the French-Indochinese war was originally conceived by America's eminent journalist-historian of military affairs, Hanson Baldwin of *The New York Times*, who had taken on the assignment of editor, for Lippincott, of a series on the great battles of history. Baldwin talked to me about doing the Battle of Dien Bien Phu after he had read my comments on it in *As France Goes*. In covering that battle through the spring of 1954 I had become convinced that I was watching more than just a localized sector, involving a relatively small force of some 15,000 French inside the garrison and some 45,000 siege troops. It was, I felt, even more than a battle between a colonial army and a national, Communist-led revolutionary force. Dien Bien Phu was the site of the first pitched battle between an Asian nationalist army of yellow men once-despised as inferior against the élite, modern, white armies of the long-dominant Western powers. A victory by the Vietnamese over the French would be a far greater accomplishment psychologically than all the triumphs of the Japanese in the Forties, for Japan had long been an independent nation, one of the leading industrial powers of the world. And the Japanese, like the white men they imitated so painstakingly, were imperialists in Asia, not the representatives of a subject people fighting for freedom against a colonial oppressor. At Dien Bien Phu the Vietnamese thus won an enormous victory, not only for the Communists, but for all Asians. I saw this clearly when I witnessed the pride in the faces of the most anti-Communist Vietnamese as they read of the achievement of their blood brothers at Dien Bien Phu.

Hanson Baldwin had come to the same conclusion about the historic significance of that battle which, having broken the will of the French to fight on, led to their rapid withdrawal and America's stumbling into the Vietnamese trap. But when he asked me to write the full story of what had happened I told him I was convinced that only a historian who could examine the archives of the French government and have reasonable access to North Vietnam would be able to obtain the necessary official documents and interview the principal actors in the drama. I knew that no American would be able to do the job. It was my guess that only Frenchmen like Jean Lartéguy, Jules Roy, or Paul Mus could accomplish it.



LARTEGUY did do the job, but in the form of novels. Paul Mus has written many brilliant essays and books on Indochina, but not on the Battle of Dien Bien Phu. Jules Roy, until now, has been the author of the pioneering work on the subject, his excellent *Dien Bien Phu*, a history written with the special talents of a novelist and a playwright. Now, I believe, the definitive work, one destined to be a classic, has been produced by Bernard Fall, who in his impressive earlier studies—*The Two Viet-Nams, Vietnam Witness*, etc.—had already won a leading position among authorities on Vietnam in American universities. Although he is French, most of Professor Fall's work has been done here, notably at Howard University. His proximity to Washington, his access to American observers and to some U.S. official records as well as to French archives, his relative freedom to travel, his contacts in North Vietnam, which he has visited, have all been invaluable, almost unique tools at the service of his scholarship.

However, in the passages describing the battle as the Communist ring tightened around the gallant but hopelessly trapped French garrison, Fall the scholar rises to the heights of a dramatic writer, in some of the best prose he has ever offered to his readers. He has even managed to obtain transcripts of the last radio conversations between the besieged garrison commander, Colonel de Castries, and the zone commander in Hanoi, General Cogny.

It was shortly before the end and de Castries had to deal with the fate of the wounded, the service troops unused to jungle warfare, and the "Rats of the Nam Yum"—all who would have to be left behind if de Castries were to try a then-contemplated break-out. He did not know at the moment of this conversation that he would not be able to break out.

> "Well, then, *Mon Dieu*, I'll keep here, well — those units which don't want any part of it."
> "That's it, yes."
> "Then—well, how shall I put it, [there are] the wounded, of course; but many of them are already in the hands of the enemy. . . ."
> "Of course. Yes."
> "*N'est-ce pas?* And then, I'll keep all that under my command."
> "*Oui*, old boy."
> "That's it then."
> "*Au revoir*, old boy."
> "I'll still be able to telephone you again before [there was a moment of hesitation and faltering in de Castries's voice]—before the end.
> "Come, come—*au revoir*, Castries, old boy."
> "*Au revoir*, General."
> "*Au revoir*, old boy."

De Castries sent out reconnaissance patrols and discovered that the Viets had built three new trenches, sealing off the last open stretch of terrain south of the encampment. Any break-out attempt would have ended in a slaughter. He radioed back the bad news to Cogny. Headquarters knew it was all over. They did not want to order de Castries to a final butchery of his men but they did not want him to surrender. They called de Castries on the secret Z.13 ultrashort-wave transmitter for final instructions.

> (General Cogny) "Tell me, old boy, this has to be finished now, of course, but not in the form of a capitulation. That is forbidden to us. There can be no hoisting of the white flag, the fire

DAVID SCHOENBRUN, who covered the French Indochina War from its outbreak in 1946, was the only foreigner present in General Cogny's dugout in Hanoi during the Battle of Dien Bien Phu, and heard the last radio messages from the garrison before it fell to the Communists on May 7, 1954.

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has to die of its own, but do not capitulate. That would mess up all that you have done that is magnificent until now."

"All right, General. I only wanted to preserve the wounded."

"Yes; however, I do have a piece of paper. I haven't got the right to authorize you to capitulate. Well do as best as you can—but this must not end by a white flag. What you have done is too fine for that. You understand, old boy?" . . .

"I'm blowing up all the installations. The ammunition depots are already exploding. *Au revoir.*"

"Well, then, *au revoir*, old boy."

A giant of a man, with the body of a pro-football fullback, General Cogny, veteran of many campaigns around the world, kept his voice steady, his familiar "old boy" casual, but those of us in the dugout in Hanoi saw tears flow with the sweat running down his face. I stood in the corner, trying to make myself invisible as I watched the old-line, aristocratic, icy French officers fighting to keep self-control as they stared at the radio set, now crackling with static—and at the Communist troops crashing into the command-trench of Dien Bien Phu, the first of a shock-wave that would flood and sink the French empire and end forever white, Western domination of an Asian nation.

THAT is what many of us thought that day, not only those of us in Hanoi, but the many thoughtful observers in Washington, London, and Paris who from their own vantage points watched the death throes of the French empire and the fumbling, faltering, finally abandoned American attempts to meet the challenge. The most important pages of Bernard Fall's detailed, colorful account of that turning-point battle tell the story of the Dulles-Eisenhower reactions to the challenge, a story so pertinent to what is happening today that it deserves to be extracted from the massive, 515-page book and published separately in magazine or brochure form. It ought to be required reading for every American citizen.

Fall notes gently, perhaps too gently, that American officials even now will not cooperate with scholars studying the Indochinese war. "Precisely because the political by-play which took place in those tragic days of spring 1954 still has relevance today for the United States, it is difficult to obtain from American official sources a coherent picture of what exactly went on." Fall, however, was able to reconstruct the whole sorry story from British and French official sources, from the memoirs of Anthony Eden, those of the then French Prime Minister Joseph Laniel, and, to some extent, from the Eisenhower memoirs, as well as from "certain press articles whose correctness was not denied by the late Secretary of State John Foster Dulles." Fall observes that in U.S. foreign policy the fates of Korea and Indochina were linked from the date of the outbreak of the Korean War in June 1950 to the end of the Truman Administration in January 1953.

It was the American concept that "none of the Western powers engaged in military operations against a Communist aggressor would negotiate a separate cease-fire since the immediate results would be an increased burden upon the others' theaters of operations." Thus the French, Professor Fall points out, broke off negotiations with the Viet Minh, while the United States, in return, began to assume an ever-increasing part of the financial burden of the Indochina war. However, this relationship was unilaterally broken by the U.S. when the Administration of President Eisenhower "felt it important to honor its commitment to the American electorate to settle the Korean stalemate . . ." Professor Fall was in Hanoi when America signed the armistice with the Chinese in the summer of 1953, and he writes that he personally witnessed "the increased weight of new matériel for the Communists and of Chinese instructors for the Viet-Minh forces [that] made itself readily felt immediately after the Korean cease-fire." Eisenhower later admitted in his memoirs that our settlement in Korea gave the Chinese a chance to pour new supplies into the Vietnamese theater of war. This is only one of many reasons why the French feel no commitment to help us now in Vietnam. Suez is another reason. But the one most pertinent today is the memory of America's refusal to send planes to break the Communist siege ring around Dien Bien Phu.

Admiral Radford, chairman of the Joint Chiefs of Staff and the fiercest hawk of his day, was ready to intervene

and promised France's General Paul Ely that he would propose a raid on the current Communist artillery positions, Chinese mortars overlooking the Dien Bien Phu encampment. Radford used a new expression; he called the proposed action a "matching escalation." Dulles bought the idea, and on April 3, 1954, he called a secret meeting at the State Department with eight senior legislators, including Minority Leader Lyndon B. Johnson, Senators Richard B. Russell, Earle C. Clements, William F. Knowland, and Eugene Millikin, and Representatives Joseph Martin, Jr., John W. McCormack, and J. Percy Priest. He told them that Eisenhower had asked him to call the meeting to put to them a proposal for a joint resolution of Congress authorizing use of air and naval power in Indochina. As Fall puts it, "in other words, a resolution granting him a far more restricted freedom of maneuver than that which President Lyndon B. Johnson was given in August, 1964."

Minority Leader Johnson insisted upon knowing whether any other allied nations had been queried about their willingness to join the United States in intervening in Vietnam. Dulles admitted there had been no such inquiry. Johnson said he would not consider any intervention unless there were a coalition of the other free nations of Southeast Asia and the British Commonwealth. All eight legislators agreed that America

Your Literary I. Q.

Conducted by John T. Winterich and David M. Glixon

HYPOTENUSE

The chief occupation of most writers is charting the course of true love, and the diagram is frequently triangular. In the first column, Albert W. Dowling of Baltimore gives two sides of several such triangles; he would have you complete them from the list at the right. Solutions on page 37.

Sir Peter and Lady Teazle ( )
Captain Macheath; Polly Peachum ( )
Menelaus; Paris ( )
Becky Sharp; Lord Steyne ( )
Katrina Van Tassel; Brom Bones ( )
Tess Durbeyfield; Alec D'Urberville ( )
Nicole Warren; Dick Diver ( )
James and Candida Morell ( )
Giovanni and Paolo Malatesta ( )
Ethan and Zenobia Frome ( )
Lavinia; Celia ( )
Leopold and Molly Bloom ( )
Porgy; Bess ( )
Tristan; Iseult ( )

1. Angel Clare
2. Blazes Boylan
3. Crown
4. Edward
5. Eugene Marchbanks
6. Francesca da Rimini
7. Helen
8. Ichabod Crane
9. Joseph Surface
10. Lucy Lockit
11. King Mark
12. Mattie Silver
13. Rawdon Crawley
14. Rosemary Hoyt

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must not act unilaterally. "That, for all practical purposes," Fall comments, "killed all chances of rescuing Dien Bien Phu." Dulles's subsequent efforts seemed to some to have been an attempt to shift the blame to the British.

Fall argues that the decision not to intervene was basically an American decision and not just the result of England's refusal to come along. We did not consult anyone when we went into Korea, or out of Korea. The call for a coalition looked like a subterfuge to hide America's reluctance to get involved. Leading military men, such as Generals Matthew Ridgway and James M. Gavin, were strongly opposed to any intervention. Chairman Arthur B. Radford was in the minority in the Joint Chiefs of Staff. Defense Secretary Charles Wilson backed Ridgway and Gavin, "and for once, President Eisenhower stood his ground against Dulles." Fall strikes a bitterly ironic note when he cites a Dulles memo to French Foreign Minister Georges Bidault written on April 24, 1954, which "makes interesting reading in 1966: 'An act of war can only be effected with authorization of Congress.'" That was the final decision that condemned Dien Bien Phu. Two weeks later the Vietnamese forces overran the garrison. The Geneva Conference, then in session, could no longer negotiate; it could only prepare the French withdrawal. It was all over.

Fall believes that American policy had been uncertain all through the war. At first we regarded it with distaste as a colonial war; then, when the Chinese Communists drove out Chiang and extended their territorial sweep down to the Indochinese border, we suddenly "discovered" that the French were fighting for Western civilization against the Communists. We did not put enough pressure on France to grant genuine independence to a South Vietnamese group that might have tried to compete with the Communists in the fight for national independence. We therefore were supporting the French colonial war in the name of anti-Communism. We then refused to help them in their hour of most dire need at Dien Bien Phu and blamed it on the British (some Americans were so blind as to call Prime Minister Winston Churchill an appeaser). Fall remarks that President Lyndon B. Johnson forgot all the advice of Minority Leader Johnson against unilateral intervention when, in August 1964, he "committed the United States to an open-ended defense of South Vietnam and Thailand (and perhaps the rest of Southeast Asia), regardless of the policies or attitudes of other allies."

Fall writes that "there can be no doubt but that Dien Bien Phu, far from being a purely French defeat, became an *American* defeat as well. That is why the magic name of Dien Bien Phu is conjured up whenever North Vietnam is exhorted by its leaders to stand fast under the deluge of American bombs that rain down on the country. And it is Dien Bien Phu (along with Suez) which comes to the mind of French military commanders and politicians when General de Gaulle avers that, in a crisis not involving her directly, the United States cannot be counted upon with full certitude. From 1965 onward, the United States was willing to go to war for the sake of preserving what her President calls her 'national honor.' In 1954, one hundred airplanes could not be found to save 15,000 French troops at Dien Bien Phu."

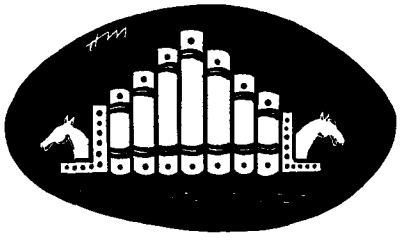
Bernard Fall does not tell us whether he thinks we should have intervened to save Dien Bien Phu. He does not say whether Dien Bien Phu could have been saved by U.S. air intervention. Many competent French and British historians believe that intervention in the spring of 1954 would have come too late. If America had felt that it was vital to hold the line against the Communists in Vietnam, its leaders should have acted much earlier and most particularly after the peace settlement with China in Korea sealed the fate of Vietnam. It is a great pity that at the very end of a brilliant, dramatic, lucidly told story, the writer bows out and leaves these questions to be answered by "future historians."

Future historians will nonetheless be using Fall's book as their main source material. He has done them and us, his contemporaries, a very great service. His book also offers everyone, historian or not, a thrilling story of man's gallantry and folly.

The People and the Presidium

***The Kremlin's Human Dilemma,** by Maurice Hindus (Doubleday. 408 pp. $5.95), reports that never during the past half century have Russians been as demanding about better living conditions and a higher concept of the individual personality. Harry Schwartz is the author of "The Soviet Economy Since Stalin" and other books about the USSR.*

By HARRY SCHWARTZ



LET IT be said at the outset that this is probably far and away the best book now available for anyone who would like to understand the mood of the Soviet people and the domestic problems of their rulers as the régime Lenin founded completes its first fifty years. For an average American who cannot speak and read Russian, it is likely to be far more informative than the usual hurried tourist trip to Moscow and Leningrad. And even specialists on the USSR will find nuggets of information they did not know before.

It is a measure of Mr. Hindus's achievement that as one reads him one becomes ever more uncomfortably aware of the superficiality of most journalistic coverage of the Soviet Union. Behind the deceptive authority of the Moscow datelines in our daily newspapers are harried correspondents tensed for the next day's *Pravda* or the latest bulletin from Tass, but with little opportunity to travel about Russia or to talk to its people against the background of long acquaintance with the country.

The three elements Mr. Hindus has skillfully woven together for this half-century portrait of Soviet man and Soviet society are, first, the conversations and observations during his trips to that country in 1962, 1963, and 1965; second, the rich self-revelations of the Soviet press, and, third, the vast knowledge of Russia he has accumulated over almost five decades of professional concern and contact with the USSR.

On his trips in 1962 and 1963, Mr. Hindus saw abundant evidence of the disillusionment of the Soviet people with their verbose master, Khrushchev,

WASHINGTON AND VIETNAM

by

Dorothy Dunbar Bromley

"A dispassionate and absorbing analysis of America's Vietnam war. It should be read and pondered by every American"—Samuel Hendel, Professor of Political Science, City College of the City Univ. of New York.

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who fell because he had aroused vast expectations and then could not deliver. Even before the expensive failure of the 1963 grain harvest, food was short in many Soviet cities and rural areas, while the 1962 price rises for meat and butter had aroused bitter discontent, especially among the poorest workers. Awareness of this moved Brezhnev and Kosygin to lift the ideologically-inspired Khrushchevian limitations on the private peasant gardens which, when given the chance, make such a huge contribution to the Soviet urban diet.

The key aspect of the contemporary Soviet scene, as Mr. Hindus rightly emphasizes, is the fact that Russia now has the most educated and sophisticated population in its history. Even the peasant is no longer yesterday's illiterate muzhik, satisfied to live little better than the animals he tended. His city cousins, especially the young people, are spiritual brothers of the urban industrial masses of the West, with the same appetites and with increasing awareness of how much their living standards lag behind those of "capitalism's exploited slaves."

Never, Mr. Hindus correctly reports, have Soviet appetites been as keen and insistent as now—"an appetite not only for better food, better clothes, better housing, better services, but for more privacy, for freer intercourse with the outside world and for a freer play of the individual mind. This is particularly manifest in the city, where the cultural and industrial revolution has stimulated not only higher tastes in material living, but a higher concept of the human personality."

The glaring contrast between the Kremlin's space achievements and its continuing efforts to keep its people's minds subservient is an even more central contradiction of today's Russia than the contrasts in the material sphere. Mr. Hindus is very much alive to the vast amount of Soviet indoctrination that still attempts to persuade the people that the "billionaires, the DuPonts, the Morgans, the Vanderbilts and the rest" keep the populace of the United States and the West enthralled.

Mr. Hindus ends his book on a note of hope. He raises the possibility of "a new palace revolution with or without blood which will bring to power a young and sophisticated leadership that will initiate a reformation along the lines of Yugoslavia's socialism." Presumably he means a leadership of the generation of Shelepin and Polyansky, but it is one of the few major weaknesses of his book that he does not discuss the personalities that might be involved in such an effort and the chances for their success. Meanwhile the tributes paid Brezhnev on his sixtieth birthday suggest retrogression in the short run, whatever the longer range prospects may be.

Hopeful Critic of Indian Politics

India and the Future of Asia, *by Patwant Singh (Knopf. 264 pp. $5.95), impatient with the Subcontinent's policy of nonalignment, suggests that the government join military pacts. K. Natwar-Singh's books include "The Legacy of Nehru" and "Tales from Modern India."*

By K. NATWAR-SINGH

PATWANT SINGH has lively opinions on many topics, and he expresses them with vigor in this readable, provocative, and competently written book. Although his unbridled candor verges on the brash, it never offends. His is a point of view that is generally associated with what is called the "Right" in Indian political parlance. One may be out of sympathy with it but India permits such a position to be freely and fully expressed.

On page 7 Mr. Patwant Singh quotes Jawaharlal Nehru:

> I would like you to think of this major adventure of India that is taking place today. Criticize it whenever there is any failure, whenever there is any falling off, whenever there is weakness. Criticism will be an incentive to better work. But try to understand and appreciate that something magnificent and colossal is happening in India.

Thereafter the author builds up a sustained attack on the foreign and domestic policies followed by India since 1947. Mr. Patwant Singh has little patience with nonalignment. He would have India produce the atom bomb and join military pacts. He is critical of the defense policy and not favorably disposed towards the Planning Commission. He is for giving full play to private enterprise. I think the corrective to this was supplied by Mr. J. K. Galbraith in a recent interview for the British Broadcasting Corporation in London. Speaking on free enterprise, he said: "What is needed is for all good friends of the free and uncontrolled and unmanaged market economy to take a ride back, say for seventy-five years, on H. G. Wells's time machine. They would see a world of no controls, no regulations of any kind, very low wages, very uncertain profits . . . and a great deal of unemployment. They would all be clamoring hideously within twenty-four hours for return tickets. And the businessman would be first of all."

No, developing countries cannot do without planning; but they could, of course, do with more efficient planning.

Nevertheless, Mr. Patwant Singh has argued his case well. He is informed and up to date, although some of his judgments and solutions that look attractive on paper would be difficult to sustain and implement in practice.

His concluding chapter reveals a modern mind, full of ideas—a rare specimen in the India of today—and that is why what Mr. Patwant Singh writes deserves attention, if not approval. He ends on a hopeful note: "If dated and doctrinaire thinking is defeating India's great purposes, impatience with such thinking has to be expressed; what is more it has to be severely criticized. That such criticism is possible in India augurs well for India. It augurs well for Asia too."

I think it was Dante who said that one final act of goodness could undo all the evils of a lifetime and permit one to enter the gates of heaven. The final chapter of *India and the Future of Asia* makes up for many of the author's earlier excesses.

Nijinsky in St. Moritz

By Samuel Hazo

"I am a madman with sense and my nerves are trained."

—from his *Diary*

ASK anyone. The cannibals are here
and everywhere. They eat whole
men alive,
though not by mouth. Mouths savor
pigfat, bullflank, chickenskin . . .
Eyes are more ravenous. Insatiable,
they steadily devour matadors,
saviours, nudes or kings, like meat
flung to piranhas. And human ears
have fangs. They can reduce a man
to powder just by listening.

Why frown? What, my fellow sacrifice,
could be more natural? Infants
eat their mothers. Lovers relish lovers.
I have been swallowed by Diaghilev,
my wife, my daughter and the doctors.
Unnatural? Then, everything's unnatural.
God's
supper is Himself, and everyone is God.
Deny it if you can before you say
I'm mad. Don't look so damn insulted.
The cannibals are here. I'm one. You're
one.

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Sweet Sixteen Turned Sour

The Dissent of Dominick Shapiro, *by Bernard Kops (Coward-McCann. 208 pp. $4.50), concerns a London drop-out whose rebellion takes the form of a refusal to do or accept anything. Samuel I. Bellman, professor of language arts at California State Polytechnic College, writes frequently on contemporary literature.*

By SAMUEL I. BELLMAN

IN MARK HARRIS's amusing play about family in-fighting, *Friedman and Son* (1963), the embattled father wryly remarks: "In some families, needless to say, a certain coolness develops between father and son. Don't ask me to explain it." Bernard Kops's new novel, *The Dissent of Dominick Shapiro,* is another of the countless recent attempts to explain this coolness, place it within a present-day Jewish setting, and hint at a possible tentative solution. So many socioliterary variations have already been played on this theme by Kops's predecessors that there seems little to add to the familiar tragicomedy. But he manages somehow, by blurring sharp distinctions and emphasizing ambiguities of character, to force the reader to a new level of puzzled awareness of the implications of family strife.

The setting is Golders Green, a status-conscious Jewish area on the outskirts of London. At odds with everything and everybody in it is sixteen-year-old Dominick Shapiro, who never lets the reader forget his basic creed, "I dissent." When James Joyce's Stephen Dedalus announced his particular doctrine of denial, "Non serviam," there was philosophy, theology, sensitivity, a whole world of cultural values behind him. Kops's youthful rebel is more like Herman Melville's Bartleby the Scrivener: he simply does not choose to do anything or accept anything, and so he goes outside organized society. It is to the author's credit that he can make us understand Dominick's rejection of his world, while we are not given any reasonable or logical basis—involving adult standards—for that rejection.

Dominick's father, Lew Shapiro, is a middle-aged dress manufacturer always concerned with the next seasonal line. To Dominick he is "pathologically and sexually obsessed with making dresses and money." Although Lew is quite well-to-do, he is warped by a psychology of fear, want, and uncertainty. Customary health is no sign that death can't strike all at once. Business success may simply foreshadow imminent collapse. A nice family counts for nothing unless all the members reflect clear and unmistakable credit on him. When a son like Dominick comes along and drops out of school to bum his way around London, Lew is hard hit, and shows it. Which is just what Dominick needs for inducement.

Lew's wife, Paula, is bright, kind-hearted, dedicated to stuffing her children with food, and an all-round wonderful wife and mother. One of the major ironies in the novel is that Dominick begins by not really disliking his parents. He is "even honest enough to admit that he might even love them." Why, he can't say; and though he has fought this love, there it remains. So Dominick, held in bondage to his parents, "hates them because he loves them." They give him problems by not being easily hatable. Dom's older brother Alex and married sister Sharon (and her husband and daughter) give him no such problems. Self-righteous and phoney, the three older relatives invite his open hostility; he detests his spoiled niece and deliberately frightens her.

What really severs Dom from his parents and almost everyone else in his family is a nightmarishly tasteless wedding celebration. Unable to stand any more of the cloying food-and-sentiment that have reduced the Shapiro clan to the level of mindless hypocrites, Dom suddenly loses his cool. He leaps up on a table and blurts out a horrible family secret, which happens to be painfully well known to many present. There is a mob scene, he is roughly handled by his father and brother, and the dissent of Dominick Shapiro becomes implemented as he takes to the open road. No Holden Caulfield (despite the blurb on the book jacket), not even an honest picaresque hero, Dom is just a mixed-up kid who learns a very little about life on his brief travels, becomes seriously despondent, and has two humiliating brushes with the law. Then, in an ironic twist, he does an about-face and becomes his father's son with a vengeance.

THE merit of this low-keyed but highly readable book is that it deals sensitively and in an up-to-date manner with one of the profoundest problems to be found in the Hebrew Bible, the stubborn and rebellious son (see Deuteronomy 21: 18-21). Far from causing his Dominick to be given the ultimate punishment by the city elders, Lew, for all his infantile self-pity, suffers for the boy and does the best he can, knowing somehow that it won't do much good.

Every subtly worked out dramatic conflict between father and son is moving—Oedipus, Turgenev's *Fathers and Sons,* Lawrence's *Sons and Lovers,* Mannix's *An End to Fury,* etc.—and Kops's novel, for all its modest scope, is certainly no exception. At the end of the story Dom is in his bedroom, shooting a skyrocket out of his window. "All was not lost. You could defer the explosion. He would show them yet."

"And, gentlemen, the beauty of this deal is I don't want your souls. . . . Just a seat on your board and a stock option."

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A Gallery of Grotesques

Honeybuzzard, *by Angela Carter (Simon & Schuster. 185 pp. $4.50), peoples a grotesque stage with Gothic characters for whom life is a perpetual Witches' Sabbath. Peter L. Sandberg is former editor of Phoenix Point West magazine.*

By PETER L. SANDBERG

IN ANGELA CARTER's slender first novel we meet a man called Morris, who has a face like an El Greco Christ and is well-intentioned but ineffectual. Though he feels pity for suffering fellow-beings, he can translate it into action only by lifting a drowning spider out of his bathtub. He is married to a beige Victorian woman who wishes that her husband were either good or bad; Morris is really neither. He longs to assert himself, to prove his uniqueness, and does so by ordering meringues for breakfast. His gums bleed constantly.

Honeybuzzard is Morris's friend and business partner, a kind of Gothic beatnik who likes to wear false noses, false ears, and plastic vampire teeth. His sensuous features are set off disquietingly by a red, rapacious mouth. A practical joker, he leaves piles of plastic dog excrement here and there, and hopes for the day when someone will invent an exploding contraceptive. He is amoral and Satanic. He rules his world by cruelty and whim, and laughs at Morris's sense of pity.

One day, Morris tries and fails to make love to the dewy, voracious temptress Ghislaine. Afterward, in a fit of pique, he tells Honeybuzzard to "take her and teach her a lesson." Beautiful Ghislaine soon reappears with a horrible scar down her face, and Morris knows what has happened and writhes under the burden of shared guilt. He tries to escape through fantasy, rationalization, procrastination, and compromise. In the end, cornered by circumstance and Honeybuzzard's terrible descent into madness, he faces a final and ironic choice.

In selecting her central character and theme Miss Carter casts her lot with the familiar. Morris is the ineffectual, impotent scapegoat-victim who has appeared in so much postwar fiction. The outlook is the fashionable one of utter despair. Life, as the author views it, is brutal, cannibalistic, and doomed by depravity. Only imbeciles keep it alive, like Honeybuzzard's girl friend Emily, who happily forgets that the child she carries was begotten by a psychopath. As often happens with materials of this sort, the book suffers at times from a lack of restraint, as though the author were not quite sure if she had shocked us sufficiently to drive her point home.

On balance, however, Miss Carter is an exceptionally talented and imaginative writer. She has considerable powers of description, and her catalogues of Victoriana are one of the book's treasures. She sets a grotesque stage and peoples it with characters who are often extravagantly Gothic. She portrays life as a perpetual Witches' Sabbath. She sets up outrageous tensions between her people and suggests many layers of meaning. The reader is suspended between belief and disbelief, crying yes and no with an equal voice.

Vatican Roulette: Adam Appleby, whose name is sufficiently absurd to inspire a tentative chuckle, finds himself caught between the grimly opposed worlds of scholarship and domesticity. A Catholic father of three small children and impending author of "The Structure of Long Sentences in Three Modern English Novels," his Ph.D. thesis, Adam drives by scooter from his Battersea home, engulfed by fog, to the airless eyries of the British Museum, where, on the day when we are privileged to observe him, he frets about the delay in his wife's menstrual period. Is she pregnant again? Punctilious Roman Catholics and, therefore, practitioners of the rhythm method, the Applebys, married four years, have already lost three rounds of Vatican Roulette. They are nervously waiting for another miss. This is the *mise en scène* of David Lodge's third book, *The British Museum Is Falling Down* (Holt, Rinehart & Winston, $3.95), pretentiously subtitled in the American edition "a modern Catholic novel."

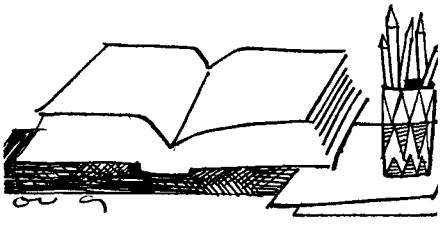
Birth control is, of course, a serious problem, especially for Roman Catholics; and Lodge has in this *roman à thèse* attempted to deal with it comically, which is probably the wisest way of treating it in fiction. However, the comedy here is embarrassing, often banal. "Literature is mostly about having sex and not much about having children. Life is the other way round," trumpets Adam Appleby, who consistently shows that his knowledge of both life and books is severely limited, or, what is even worse, *special.* Adam's wife, Barbara, who has studied French literature as well as the rhythm method, is found with thermometers protruding simultaneously from several apertures in an effort to determine her "safe periods." In a typical witticism Adam refers to her as a "glass porcupine."

Adam's friend Camel, seemingly celibate, is writing a dissertation on "Sanitation in Victorian Fiction," suggesting that the Victorian period is best understood as one of transition "in which the comic treatment of human excretion in the eighteenth century was suppressed, or sublimated in terms of social reform, until it re-emerged as a source of literary symbolism in the work of Joyce and other moderns."

Lodge rarely deviates from this whimsical vein, mining it with a sniggering obstinacy worthy of Beardsley or Firbank. Feeling, quite rightly, that his treatment of birth control cannot sustain a novel, the author provides us with the subsidiary theme of "life imitating art" which runs through the book, yielding dreary parodies of, among others, Conrad, Joyce, Hemingway, and Baron Corvo. We also meet en route such timely writers as Kingsley Anus, C. P. Slow, and John Bane ("The John Bane who wrote *Room at the Top,* or the John Bane who wrote *Hurry On Down*?").

The British Museum Is Falling Down is neither a bad good novel nor a good bad novel. Nevertheless David Lodge, though failing in wit, tends to be morally unassailable: his vapid hero commits no rapes, seductions, lewd or indecent acts; and his heroine properly resists condoms, spermicides, diaphragms, and pills. The book, one guesses, is simply a matter of washing clean linen in public.

—EDWARD M. POTOKER.



Guilty Innocence: The situation of Y, the protagonist of Peter Israel's first novel, *The Hen's House* (Putnam, $4.95), is a metaphor of the predicament of man in modern society. Y is comfortably incarcerated in a windowless institution where he is periodically taken from his cell to sessions with his interrogator-analyst, the Hen. What happens in these sessions is a philosophical-psychoanalytical brainwashing, designed to bring

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Y to an acceptance of his "guilt." A large part of the novel is taken up with the constitution of this guilt, the admission of which is the acceptance of powerlessness, the abnegation of individual responsibility, and the willing abandonment of all hope of spiritual freedom.

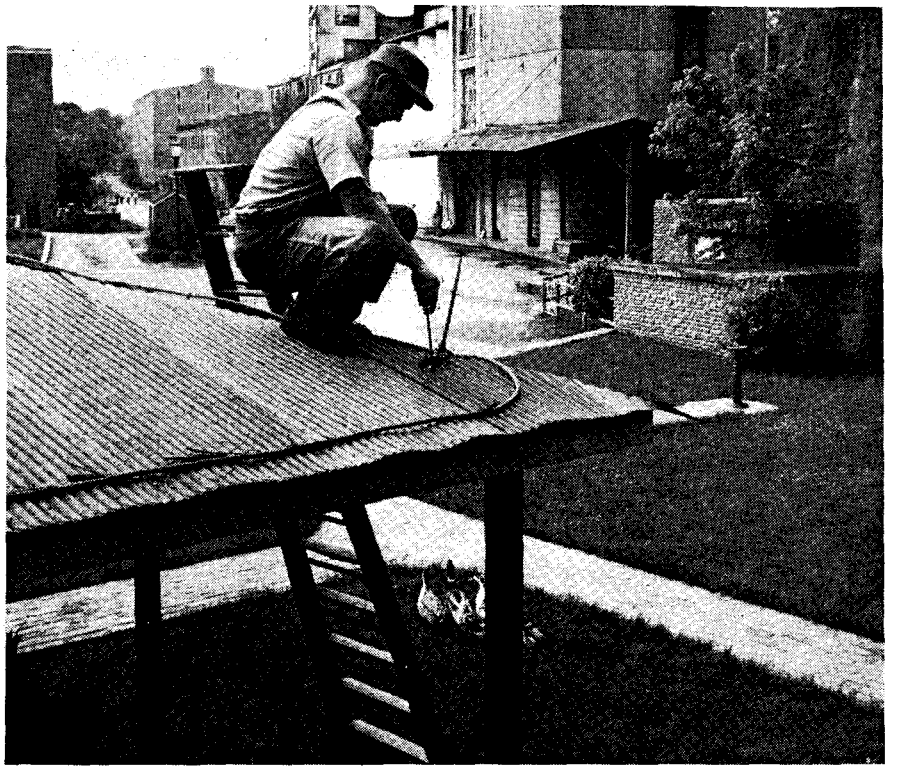
Once this has been achieved the patient can give up his isolation and be incorporated in the "society." He will live contentedly in Anonymity, Equality, and Fraternity. Insofar as this is a desirable end (and to make it desired is the function of the analysis which Y undergoes), "guilt" constitutes innocence, and "innocence" (the continued presence of the self-assertive will) guilt. A verdict—for there is a trial—of innocence results in the prisoner being cast back into the world from which he came.

To write this kind of novel of alienation is an enormously ambitious undertaking, and Mr. Israel has approached it with doggedness and honesty. But his strictness of intent is not fulfilled in the result. He is writing of a desperate matter—and the derivations from Kafka to Koestler to Camus click into place—but he is not able to convey the sense of this desperation. This is partly because he has chosen to give up particularity and has thus lost all the strength and density which might have been derived from it. Having thus largely dispensed with character and events and memory—except for one short, and very good, passage of remembrance of childhood—Mr. Israel has not been able to give life to the concepts and symbols which should both control and form the novel. His symbolic world has the look of the secondhand—mutilated landscapes, unintelligible language, sucking swamps, crumbling and empty cities. The ideas get lost in abstract and fuzzy generality, and there is little force in Y's spiritual and intellectual agonies, which seem thin, artificial, and rather simple-minded. This is mirrored in the writing itself; it is tepid and a bit messy.

The Hen's House is a case of the author having inadvertently let the baby out with the bathwater. But the qualities of life and style which are now and again briefly evident in the book, if combined with the author's closer knowledge of his own limitations, promise a far happier outcome for Mr. Israel's next novel. —JULIAN GLOAG.

LITERARY I.Q. ANSWERS

Column One should read: 9. *(School for Scandal).* 10. *(Beggar's Opera).* 7. *(Iliad).* 13. *(Vanity Fair).* 8. *(Legend of Sleepy Hollow).* 1. *(Tess of the D'Urbervilles).* 14. *(Tender Is the Night).* 5. *(Candida).* 6. *(Inferno).* 12. *(Ethan Frome).* 4. *(Cocktail Party).* 2. *(Ulysses).* 3. *(Porgy).* 11. *(Tristan and Iseult).*



TAKING CARE OF JACK DANIEL'S OLD OFFICE is a chore we don't mind. It's still our favorite sitting place.

Even though we moved to our new office a while back, we like to come here and listen to the old-timers tell about Mr. Jack and how he used to declare: "Every day we make whiskey, we'll make it the best we can!" Checking the lightning rod is just a way of making sure this old building will always be around. And, making sure we remember Mr. Jack's vow is bound to be good for us too.

CHARCOAL MELLOWED DROP BY DROP

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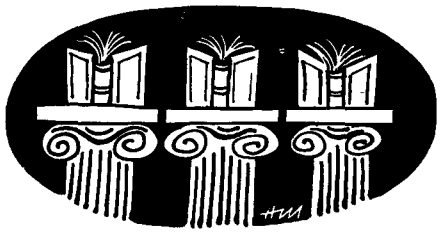
Where and How of Student Travel



By MARGARET E. SHERMAN

THOUSANDS of students are now planning to go abroad in 1967, possibly as many as 275,000. The U.S. Passport Office reports that during the first nine months of 1966, 246,000 students applied for passports, surpassing the total of 221,990 for the entire year 1965. The objectives of these students in going abroad will vary from a summer tour or independent travel in Europe to a period of academic study at a foreign university or study center. Many young people will be venturing overseas for the first time, and will need assistance in planning a trip that is exciting, profitable, and at the same time inexpensive. The quest for information should begin early, because organized programs frequently complete bookings several months before departure, and because transportation and other arrangements have to be made well in advance by the independent traveler. Also, it takes time to gather all of the information. There appears to be a shortage of literature on student travel that is readily available in bookstores or in libraries. One must dig deeper by writing to the various organizations that serve student travelers. In addition to publishing a good part of the existing literature on student travel, organizations such as those listed below issue a number of pamphlets, brochures, and mimeographed materials which are distributed free of charge in answer to student inquiries.

INSTITUTE OF INTERNATIONAL EDUCATION. 809 United Nations Plaza, New York, N.Y. 10017. IIE initiates, develops, and administers exchange programs between the United States and more than 100 other countries. It serves as a clearinghouse of information on educational systems and study opportunities abroad, and administers scholarships and fellowships for Americans to study abroad. A free list of publications, with order form, is available from the Publications Division.

COUNCIL ON STUDENT TRAVEL. 777 United Nations Plaza, New York, N.Y. 10017. A membership federation of more than 150 North American institutions and organizations active in educational exchange, the Council arranges transportation on chartered student ships during the summer and on regular passenger liners throughout the year, coordinates orientation - recreation programs on its charter sailings, and serves as a clearinghouse of information on all aspects of student travel. A list of Council publications, with order form, is available on request.

The following organizations are all actively engaged in arranging overseas programs for college undergraduates, as well as some opportunities for high school students. Catalogues or brochures are available from each sponsor giving details on the programs it offers.

U.S. NATIONAL STUDENT ASSOCIATION. 265 Madison Avenue, New York, N.Y. 10016. USNSA is the official national union of students in the United States and is associated with student organizations in more than forty countries. USNSA-Educational Travel, Inc., provides American college students with guidance and information on low-cost educational travel, and makes detailed travel arrangements for both individuals and small groups. During the summer USNSA-ETI conducts a number of general and special-interest tours and study programs for college students, as well as pre-college study tours. It also administers a "Summer Jobs in Europe" program in cooperation with the Council on Student Travel.

AMERICAN YOUTH HOSTELS, INC. 14 West Eighth Street, New York, N.Y. 10011. AYH is one of forty-one hostel associations that belong to the International Youth Hostel Federation. It sponsors summer hosteling trips to Europe, Israel, North and South America, and Japan for college students, and special high school trips to Europe. A list of AYH publications is available on request, including an order form.

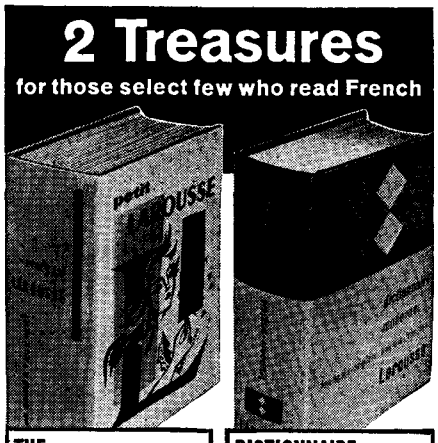
THE EXPERIMENT IN INTERNATIONAL LIVING. Putney, Vermont 05346. An educational exchange organization, the Experiment sponsors home hospitality programs during the summer in forty-five countries for young people aged 16-30. Its regular programs include a one-month homestay followed by an informal trip, which is generally shared with young members of the host family. A variety of special programs will be offered during 1967, including cooperative work projects, opportunities to teach English as a foreign language, social service projects, and special-interest programs. The Experiment also offers for their spring semester programs of independent study in several countries for college undergraduates.

For those who wish to join an organized group, there are several good directories of work, study, and travel programs conducted by colleges, universities, and educational organizations:

Work, Study, Travel Abroad. U.S. National Student Association-Educational Travel, Inc. 176 pp. with illustrations. $1.95. A comprehensive reference which contains information on every aspect of student travel including preparation for the trip, organized or independent travel, study abroad – both summer and academic-year programs–and working overseas. Includes suggestions on how to select the best tour, lists helpful organizations and publications. This would be a good book to start with, for both group and individual travel.

(*Continued on page* 67)

MARGARET E. SHERMAN is a member of the Information Service Department of the Council on Student Travel. (Other articles on student travel begin on pages 50 and 83.)



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The Question Was Slavery

***The Invention of the Negro,** by Earl Conrad (Eriksson. 244 pp. $5.95), examines the ways in which white institutions and leadership created the race problem in America. William Loren Katz is the author of "Eyewitness: The Negro in American History" and "A Teacher's Guide to American Negro History Materials," both to be published this year.*

By WILLIAM LOREN KATZ

THOMAS BRANAGAN, a Dubliner who became a slave-trader during the 1790s, described the dehumanizing character of the commerce in Africans that built New and Old World fortunes:

> Children are torn from their distracted parents; parents from their screaming children; wives from their frantic husbands; husbands from their violated wives. . . . See them collected in flocks, and like a herd of swine, driven to the ships. They cry, they struggle, they resist; but all in vain. No eye pities; no hand helps.

From that day until this most whites have averted their eyes and withheld that helping hand. Earl Conrad's *The Invention of the Negro* describes the conflict between the white man's conscience and his desire for profits from the slave trade, slave labor, and the economic exploitation of free black men and women. He cites Patrick Henry as a slaveholder impaled on the dilemma:

> Every thinking honest man rejects slavery in Speculation, how few in practice? Would anyone believe that I am Master of slaves of my own purchase? I am drawn along by the general Inconvenience of living without them; I will not, I cannot justify it.

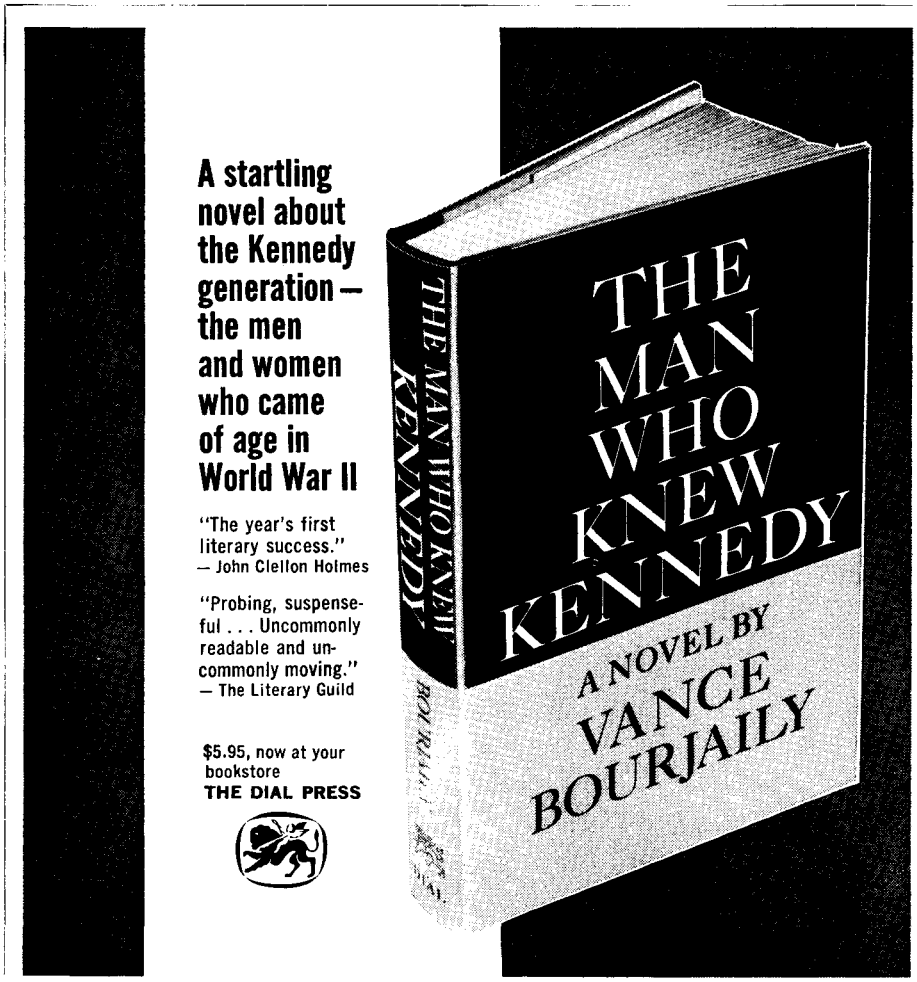
Earl Conrad, a journalist and author of eight previous volumes on the Negro and civil rights, took his theme and title from James Baldwin's 1964 remark to white TV viewers: "If I am a nigger you invented me." Conrad decided that the Negro's status in America was the product of "white institutions, white history . . . white European and American leadership . . . white concepts, white commerce, and white self-deception."

While the oppression of the Negro was the work of white people, the history of this oppression cannot be accurately estimated by omitting one-half of the relationship. The part of the oppressed in altering or redirecting their conditions (and those of their oppressors) must be considered. By ignoring the Negro's role in American life and his effect on white people, institutions, and laws, Conrad has misapplied Baldwin's insight and built his concepts on an oversimplified premise.

The author also appears unaware of new scholarly findings. Eugene D. Genovese has shown that the slave's resistance to his condition had a crucial effect on both the institution and its profitableness. James M. McPherson has documented the important role of Civil War Negroes (slave and free) in Lincoln's policies and in Union military campaigns, where they served as spies, scouts, and soldiers. C. Vann Woodward has traced the development of Jim Crowism to the white reaction to Negro economic and political gains during the 1880s and 1890s. And certainly the civil rights laws of 1960, 1964, and 1965 are due more to Negro militancy than to any other cause.

Conrad's historical views are often hazy, confused, and contradictory. While *The Invention of the Negro* frequently breathes with the anger of James Baldwin, it lacks his logic and clarity. Conrad is a difficult man to pin down. On one page he notes that "the depressed character of the American Negro as the [Civil] war opened" created men "so held to the Southern tradition, that they remained shackled to the plantation which fed the men and armies pledged to keep them forever in chains." Two paragraphs later he says: "All through the 1850s the slaves engaged in outbreaks, some fair-sized local revolts. Individual tyrannical slave-owners were slain; the Negroes fled North if they could." In the course of two paragraphs the violently militant man of the 1850s becomes the slave shackled to the plantation by Southern tradition as the war begins. The author's rhetoric often obscures his meaning, his penchant for the facile phrase and glib generality blurs important cause-and-effect relationships.

The Invention of the Negro explores an important subject, one that deserves more thorough and scholarly treatment. It is vital that we understand the historical process by which blacks and whites alike were dehumanized.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Losers on the Loose

Hell's Angels: A Strange and Terrible Saga, *by Hunter S. Thompson (Random House. 278 pp. $4.95), explores the orgiastic, beer-drenched subculture of California's motorcycle gangs. William Hogan is book editor of the San Francisco Chronicle.*

By WILLIAM HOGAN

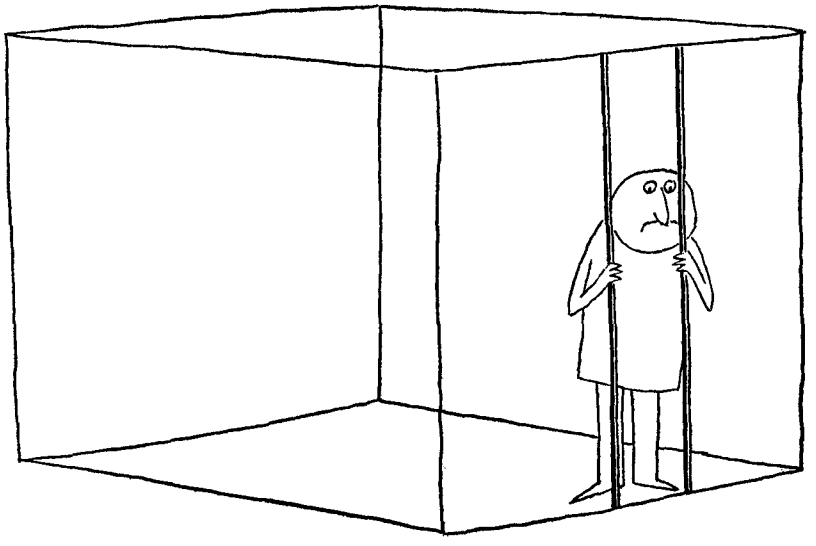
ASTRIDE high-powered Harley-Davidsons or other "King Kong equalizers," the Hell's Angels are a rough-talking, amoral montage of bearded faces, tattooing, earrings, *Luftwaffe* insignia, and grinning death's heads. A strictly Californian phenomenon, with headquarters in Oakland, they come on like a band of Viet Cong guerrillas. A mass of Angels on the road is a sight that no one who sees it will ever forget. They can cause terror among citizens and local police when word goes out that they have selected a small Sierra town, for example, for one of their periodic orgiastic, beer-drenched outings. The very mention of Hell's Angels raises the blood pressure of the State Highway Patrol.

They are losers, failures, drop-outs, and malcontents, we discover in *Hell's Angels,* an overwritten, uneven, yet fascinating work of pop sociology. They ride in packs and hold their own safety in contempt. "Anything safe they want no part of," explains Hunter S. Thompson, a twenty-nine-year-old journalist and free-lance writer. Thompson was allowed to observe this subculture for a while before the Angels figured that Thompson might be less a publicist for their cause than a potential teller of tales they preferred not to have spread around. (In a postscript Thompson remarks that he pushed his luck a little too far and got badly "stomped" by four or five Angels on a northern California highway on Labor Day of last year.)

And yet, according to Thompson's analysis, his book would seem to be precisely the sort of thing the Angels enjoy —public attention. True, some of his anecdotes are less than appetizing—the Angels' wild sexual rites, for instance, or the assertion that the homes of some members resemble private arsenals (from knives to automatic rifles), hoarded against the day "when the Main Cop decides on a showdown." But for the most part the book is less a "terrible saga" of a motorized gang than it is an objective, occasionally admiring set of notes from underground.

Thompson sees the Angels as contemporary folk heroes whose romantic delinquency has a vast appeal in a nation of frightened dullards. They are a "success" because, in an age when truly colorful outlaws are in short supply, a large element of the population wants them to exist. Their image of themselves derives mainly from celluloid—from the Western movies and two-fisted TV shows that have taught them most of what they know about the society they live in.

But while this tightly knit band of alienated rejects seems to be looking for a way to get even with a world in which they are merely a problem, Thompson sees them as the creation of a sensation-loving press. Even in 1965 the Angels were virtually nonexistent, with perhaps eighty-five members in all. They had nothing to do with the motorcycle raid in the community of Hollister in the late 1940s, which inspired the Marlon Brando film *The Wild One.* Their ranks swelled as their publicity soared and Angel leadership discovered the press conference. At one such conference in an Oakland bail bond office Thompson counted forty-two reporters, thirteen microphones, and five TV cameras; for a collection of classic losers this was living.



THOUGH basically apolitical, the Angels are rigid anti-Communists and primitive patriots. This, Thompson finds, is related to the retrograde patriotism that motivates the John Birch Society and the Ku Klux Klan. The Angels are blind to the irony of their role of "knight errants of a faith from which they have already been excommunicated."

The Angels are the vanguard of any movement that opposes the "moral revolution" in vogue on California's campuses, and this fact in itself appeals to a distressingly large segment of the California population. During the Berkeley student troubles a fringe of the liberal-radical-intellectual forces toyed with the possibility of bringing the two factions together, as mutually "alienated," authority-bucking groups neither of which had much regard for the police. But the Angels sided with their old adversaries, the cops, during an anti-Vietnam War clash at the Oakland-Berkeley border. The Angels, it seems, want nothing to do with those they regard as "traitors" or "beatniks."

Thompson includes a highly amusing account of how bearded poet Allen Ginsberg tried to reason with Angel leaders before another predominantly student peace march on the Oakland Army Terminal. The Angels never really understood Ginsberg. But the poet's chanting of the text of the Buddhist *Prajnaparamita Sutra,* the Highest, Perfect Wisdom Sermon, triggered the most uproarious (and unprintable) verbal reaction that one will find in contemporary literature. His literal reproduction of the Angels' creative profanity lends Thompson's book a rare, grubby charm and authenticity.

On the whole, *Hell's Angels* is a jarring piece of contemporary Californiana, as well as an examination of a weird branch of present-day show business. And from the Angels' point of view it is almost as good as a mass press conference complete with network television cameras.

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The Parent Image

By ZENA SUTHERLAND

I REMEMBER Mama. In the Pepper family, the March family, the Bobbsey family, even back at Sunnybrook Farm, Mama was always patient, thrifty, hardworking, gentle, and understanding. Tom Sawyer's Aunt Polly was the only acid lady in the lot. Fathers, in children's books of the past, may have been stern rather than genial, but they too were hardworking men of unimpeachable integrity.

These very proper parents had high moral standards, which the children absorbed by osmosis or had drilled into them by sometimes strict but well-intended measures. This hasn't disappeared; the pattern, however, has certainly changed, particularly in books for older children. I'm not speaking of the alcoholic father or the mother who is seriously disturbed, but of parents depicted as fallible human beings.

In *My Brother Stevie*, reviewed below, the children have been deserted by their mother. Mary Stolz, in *Who Wants Music on Monday?* (Harper & Row, $3.50), draws a mother of limited intellect, bored by her life and baffled by her more intelligent children. In Betty Cavanna's *Almost Like Sisters* (Morrow, $3.25) the protagonist has a mother who is a competitor, a perennial belle. In the same author's *Time for Tenderness* (Morrow, $2.95) the mother is militantly prejudiced against Negroes, while in her latest book the father is an amiable ne'er-do-well.

Queenie Peavy's father is an inveterate malfeasant who rejects his daughter; the parents of the much-discussed spy, Harriet, almost ignore her until her prying creates serious trouble, and she is ostracized by her classmates. In the latest book by James Summers an alcoholic father's plight is deepened by the inertia of a cowardly wife. In Antonia Forest's *The Thursday Kidnapping* (a British book, published here by Coward-McCann, $3.95) the dishonest child who is a shop-lifter and a compulsive liar is clearly reacting to the hostility of her shrewish mother.

Although the parents depicted in most children's books are still kind and loving, as indeed in real life most parents are kind and loving, I find it refreshing that it is possible today to reflect the weaknesses as well as the strengths in family life. Not everyone agrees. I've heard mothers, shocked by a candid portrayal of a mendacious parent, protesting that the book shouldn't be in the library. Librarians have been known to say regretfully (and sometimes not regretfully) that there is no demand for such nastiness; there are plenty of nice books and the children are perfectly happy with them.

They are, but they also enjoy the sort of books I have mentioned. Like adults, children appreciate a varied diet; like adults, they can read a book without flinching from a new idea or they can identify with a familiar situation and recognize its honesty. As far as I've been able to tell, the children aren't shocked; today's children are exposed to parental delinquency, as they are to other imperfections of life, by many media and by life itself.

Clearly this kind of book is an echo of telling-it-like-it-is-baby in adult literature. Young adults today seem to have emerged unscathed by contact with Kerouac and Salinger. Perhaps they profited. I remember a boy of fifteen who was incredulous when his mother reported that she had heard a visiting California librarian say that he wouldn't have Salinger in his collection, that *Catcher in the Rye* was an immoral book. In anguished disbelief, the boy said, "But Holden was the Catcher! He wanted things to be pure!"

—*From "Evan's Corner."*

Are parents sacrosanct? Let's not kid ourselves: children grow up and see us as we are. Sometimes they see failings—or sense them—before they grow up. How far will it go? Not too far, I'd guess. Not every author wants to write candidly about parents; if it became a fad to do so, there would be mediocre books that would fail. End of fad.

The books I've mentioned are good books, some of them very good. They were written with integrity, and the parents in them are the way they are because it is necessary to the story. I don't think honesty can ever do harm.

The World in the Candy Egg. *By Alvin Tresselt. Illustrated by Roger Duvoisin. Lothrop, Lee & Shepard.* 28 *pp.* $4.75. All the warmth and color of springtime are in the exuberant illustrations of this Easter picture book for the very young; the miniature scene in the candy egg is filled with sun and flowers, and the egg itself is set in the merry jumble of a toyshop shelf. Alvin Tresselt describes in a gay, simple style the toys gazing into the tiny panorama; the egg is then boxed, and a quiet suspension of activity ends when a delighted child unwraps her gift and sees the magic world in the candy egg. Ages 3-7.

Evan's Corner. *By Elisabeth Starr Hill. Illustrated by Nancy Grossman. Holt, Rinehart & Winston.* 42 *pp.* $3.95. Evan, a little Negro boy who lives with seven other members of his family in a two-room flat in Harlem, longs for a place of his own. His mother suggests that each of them choose a private corner; enthralled by his small, sunny spot, Evan installs a flowering weed and a turtle bought with dimes earned by carrying grocery bags. Peace and quiet pall, however; Evan realizes that splendid isolation is a lonely business and offers to help his younger brother establish his own corner. The story line is slight, but both text and illustrations present an engaging child; the family's living conditions are shown matter-of-factly, with a cheerful acceptance of discomfort. Ages 4-7.

When an Animal Grows. *By Millicent E. Selsam. Illustrated by John Kaufman. Harper & Row.* 64 *pp.* $1.95. One of the best writers of books in natural science for the young, Millicent Selsam here describes the birth and early development of four creatures, comparing first a gorilla and a lamb, then a song sparrow and a duckling. The baby gorilla is helpless, the lamb walks alone soon after birth; the growth rate is different, the changes and stages quite similar. Moving from one growth pattern to another, the text uses unobtrusively the principles of classification by similarities and differences. The large print, short sentences, and lucid writing make this a most suitable book for the beginning independent reader.

Washington's Birthday. *By Clyde Robert Bulla. Illustrated by Don Bolognese. Crowell.* 34 *pp.* $2.95. There is little that is new in Mr. Bulla's addition to the publisher's series about holidays, but it should be welcome nonetheless since it is admirably suited to the intended audience because of

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its subject, length, and simplicity of writing style. Following a brief but adequate biography, the history of the observance and of the celebration of Washington's birthday is traced. Ages 8 and 9.

The Witch on the Corner. *By Felice Holman. Illustrated by Arnold Lobel. Norton.* 90 *pp.* $3.50. Amongst other things, this is as engaging a mild rebuke of the practice of judging others as has been written in quite a while; the other attractions of the story are its high humor, lively style, and imaginative plot. Miss Pinchon is an eccentric and is therefore assumed by her neighbors to be a witch; since they take it for granted, they are confirmed in their belief by her every action. For example, when other gardens failed, hers flourished; her hard work was ignored. Finally convinced herself, Miss Pinchon sets about attempting spells and flying; even with the help of a few young friends, her assiduity brings no results, so she bestows on herself the title of "flower witch." The children, who used to taunt and picket her, have by now become so fond of Miss Pinchon that they enthusiastically enroll as apprentice flower witches. Ages 8-11.

Mogo's Flute. *By Hilda Van Stockum. Illustrated by Robin Jacques. Viking.* 88 *pp.* $3.50. In his small Kikuyu village, Mogo is set apart; frail and protected, he has been since infancy under a spell, a *thahu*, so that he cannot join in the games or the training of his peers. His flute is both joy and refuge, until a small sister urges him to go to the wise old man of the tribe, who tells him that flute playing is not enough. "Everyone has a *thahu*. That is life. You must learn to master it." With persistence and courage, Mogo tries to help others, to do his share of work, and to think less of his own problems. Although it is his flute that brings the boy recognition, it is his change of attitude that makes his contribution to the community possible. The story has the appeal of universality; it describes the cultural pattern in a convincing and unobtrusive way, and it reflects, in both writing style and attitude, the rich tradition and quiet dignity of Kikuyu community and family life. Ages 9-11.

My Brother Stevie. *By Eleanor Clymer. Holt, Rinehart & Winston.* 72 *pp.* $3.50. Stevie is eight years old; he is a burden to his grandmother, a heavy responsibility to his sister Annie, and a source of irritation to his teachers. Mama went off and left the children after Pa died, and twelve-year-old Annie tries to shield Stevie; she knows that he is running around with a gang of tough older boys but she keeps it from Grandma. When Stevie finds a warm and sympathetic teacher he changes; and although he is desolate when Miss Stover leaves the school, having experienced kindness and understanding he is never again quite the hostile predelinquent he had been. Were this a sentimental story, it would be boring and saccharine; it isn't. Told by Annie, in a direct and ingenuous way, with the appropriate concepts and vocabulary of a child of twelve, the story ends believably with the relationship between the children and their stern grandmother only somewhat softened. Ages 9-11.

—From "The Witch on the Corner."

Spring Begins in March. *By Jean Little. Illustrated by Lewis Parker. Little, Brown.* 156 *pp.* $3.95. In her last book, *Mine for Keeps*, the author described a family's adjustment to the return of a child with cerebral palsy who had been in a special residential school for several years. Now the child with a problem is Meg. The youngest, she is determinedly resentful toward Grandma, who has just come to live with the family. Rebellious and impulsive Meg has trouble at school, too; both of her problems are solved with realistic slowness, with effort by Meg, and with help from her older sister.

Jean Little is particularly adept at describing the tensions, the loyalties, and the interaction of personalities within a family. Ages 10-12.

Secret of the Spotted Shell. *By Phyllis A. Whitney. Illustrated by John Megray. Westminster.* 256 *pp.* $3.75. Although the strongest aspect of a mystery story should probably be a sturdy plot, this is a good book in which the plot seems rather contrived. The relationships, however, are excellent; the characterization is good; there is enough information about shells but not too much; and it is—*mirabile dictu*—the adults who have the final answer. Wendy, whose mother is dead and whose father is a peripatetic bridge-builder, goes to stay with the Coles, cousins who live in the Virgin Islands. She finds that several people she meets are determined to beg or steal a spotted cone shell, the markings of which are a clue to the mystery of Gordon Cole's disappearance. Ages 11-13.

The Left-Handed Chank. *By Shirley L. Arora. Follett.* 256 *pp.* $3.95. To most of the people of Markayapatanam, a small fishing village in India, it seemed clear that the outsider had brought bad luck; since he had come, the holds of their boats had been half empty. He called himself an Inspector of Fisheries, but he was surely a spy. Kumaran, however, believed with his father that the Inspector was trying to help the village; knowing he would be censured for friendship with the Inspector, the boy went daily to the laboratory where he could learn so many things. He dreamed, too, of finding the rare left-handed chank, a shell that would bring luck forever to its owner. What Kumaran discovered was that people make their own fortunes, and that education and knowledge could improve their lot.

Tightly constructed and smoothly written, the book gives a vivid picture of the conflict between superstition-bound tradition, clung to in ignorance and fear, and the acceptance of change and progress. Ages 11-14.

The Travels of Colin O'Dae. *By Ruth Franchere. Illustrated by Lorence Bjorklund. Crowell.* 261 *pp.* $3.75. Colin O'Dae was fourteen in 1836, the year that digging began on the Illinois and Michigan Canal; his father insisted that the boy must work on the canal, but Colin didn't care about the seventy-five cents a day. His determination to escape was crystalized when he saw his first theatrical performance: that was the life for him. So Colin joined the Edwin Flowers Traveling Company, learned to sing before an audience, helped pole the flat-bottomed show boat, and found out—after a season of trouping—that a settled life was what he wanted after all. The story line is adequate but minimal; it is the picture of the theatrical troupe of the early nineteenth century that is of paramount interest. Ages 12-14.

The Russian Revolution. *By Robert Goldston. Illustrated by Donald Carrick and by photographs. Bobbs-Merrill.* 224 *pp.* $4.50. Written for the adolescent, this description of the events that led to Bolshevik victory will probably prove interesting to some adult readers; it is thoughtful, objective, and comprehensive without being garrulous. Mr. Goldston gives enough background information to make understandable the excesses and abuses that invited revolution, and his assessment of Marx and Marxism is particularly illuminating. Although the book focuses on the events that led up to 1917 and on the power struggle within the USSR, the closing pages discuss briefly Stalin's role after the death of Lenin, the Bolshevik program and policies, and the relationship between Russia and the West.

Miracles: Poems by Children of the English-speaking World. *Collected by Richard Lewis. Simon & Schuster.* 214 *pp.* $4.95. A collection of poetry by children usually represents at least in part an adult's idea of what is cute, and that includes cute spelling errors. Mr. Lewis has not only avoided cuteness and corrected misspellings, but he has chosen with discrimination and sensitivity some 200 poems of rare charm. They vary in length and form, in subject and mood, in depth and in extent of fresh imagery; and they are all well worth reading.

The fact that each poem is printed on a separate page seems to accord more respect to the contributors, who are thirteen or younger, and adds to the total impression of dignity. A book for all ages.

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A handful of people like Mary Carnwath are trying to keep our promise to the Indians. But they won't make it without you.

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Mary Carnwath works and es two thousand miles away, in anhattan. Her own daughter is w grown-up, and through *Save e Children Federation* she is spon- ring one of the village girls, 8-year- d Grace Mahtewa.

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will produce enough money to end the Hopi's need for help. That is what Save the Children is all about.

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Death and Consequences

"GIVE ME an actor with one good expression and I'll be happy," director George Stevens said some time ago. The star of *A Fistful of Dollars,* Clint Eastwood, has that one good expression—a mean sort of squint—and he is making another director, Sergio Leone, very happy indeed.

The facts about this Western bloodbath, in which Eastwood pretty much wipes out a whole town with his deadly accurate six-shooter, are curious. It is, first of all, an Italian film, directed by an Italian, and filmed in Spain with an American, Italian, German, and Spanish cast. The most curious fact about the title credits is that no screenwriter is listed. Was the film improvised by actors and directors as it proceeded? Not at all; it was simply lifted bodily from Kurosawa's Japanese samurai Western, *Yojimbo,* transferred to a Mexican border town, and guns were substituted for knives. It seems that this fact had already been remarked upon by others before United Artists picked the film up for American distribution, and certain understandings were reached with certain injured parties.

The film also arrives here with a record of phenomenal European success. Eastwood has evidently engendered something of an Italian cult and only Sean Connery, as Bond, has been able to surpass him at the box office. There are two possible assumptions to be made about *A Fistful of Dollars*: 1) that it was made with utter cynicism, and 2) that Leone has analyzed the Western film form with its attendant myths and has come up with a stripped-down version. I'm inclined toward the second assumption, if only because of the fetishistic focus on guns, boots, spurs, and the like at climactic moments. And Leone could hardly have known that he was making a block-buster.

As in *Yojimbo,* a stranger comes into a feuding town, plays one side off against the other, and, having seen to it that all the feuders are dispatched, rides off as a lonely dispenser of primitive justice. While the picture lacks the subtler characterizations of its prototypes it does have fully as much gore, and instead of subtitles it has English dubbing. Eastwood, as the stranger, makes full use of his one expression, dangles a cheroot from the corner of his mouth, and, with two sequels already on the way, is obviously going to replace the aging John Wayne. It is obvious, too, that the American Western is not dead; it has merely gone to Italy. Sergio Leone meet John Ford.

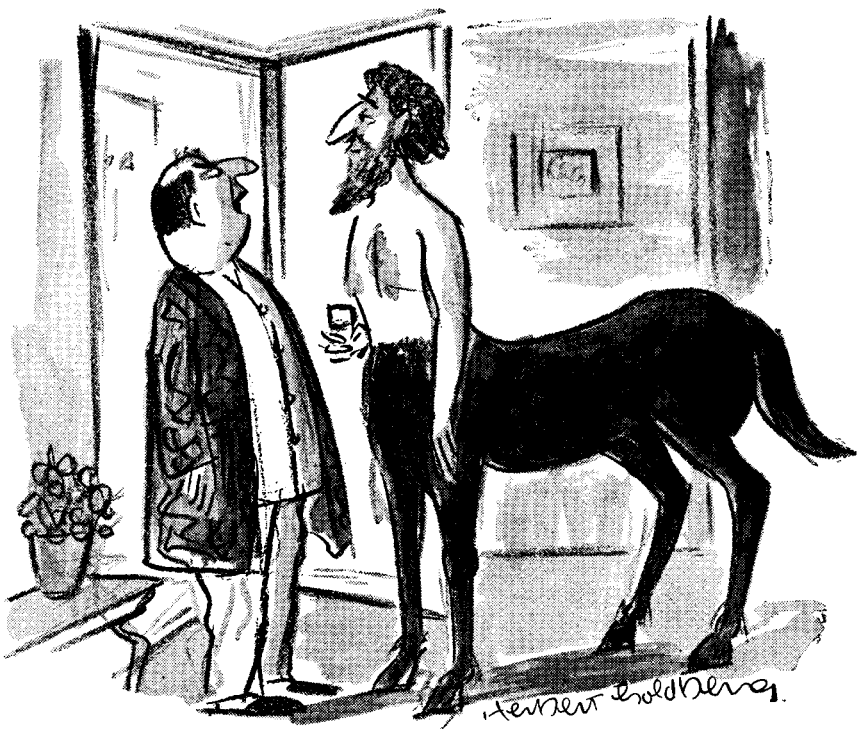
The most fascinating suspense novel of recent years was Hans Hellmut Kirst's *The Night of the Generals,* and if producer Sam Spiegel and director Anatole Litvak have not managed to do the fullest justice to the book with their screen version they have nevertheless made a film of considerable interest. The screenwriters, Joseph Kessel and Paul Dehn, were evidently and unfortunately not quite up to the subtleties and satire of the novel, and their dialogue is blunt and oversimplified where Kirst was deft. Nor was the casting of the major roles always apt. It is hard to accept Omar Sharif, for instance, as a Wehrmacht intelligence officer and it is even harder to accept him when he is made to announce at a large party that he is Major Grau of Intelligence.

Kirst in his book provided the most exacting detail, threaded his way through the complexities of the Gestapo, the Abwehr, and the SS, and drew carefully on history when he reconstructed the plotting that led to the July 20, 1944, attempt on Hitler's life. The screenwriters have almost childishly oversimplified these aspects of the story, and yet, in spite of this, Mr. Litvak has managed to make his film almost consistently absorbing.

He is aided monumentally, it must be said, by Peter O'Toole as the psychopathic SS General Tanz. O'Toole, his nose slightly reconstructed, has informed his role with a near uncanny understanding of the sadistic general, and is at his best in those moments that don't require him to speak the screenwriters' dialogue. Donald Pleasence, as a "good" German general, is less twitchy than has been his wont, and Tom Courtenay, as a corporal saddled with a crime he did not commit, is again a sympathetic and stalwart performer. Competent, too, is Philippe Noiret as a French police inspector.

Litvak evidently decided not to bother with the customary heavy German accents, and allowed his actors to use their own voices, with the result that German Army officers seem all to have gone to good British schools or to have trained for a time with the Old Vic. Even so, this is better than settling for the cliché. And, when it comes to making use of Warsaw, Paris, and Munich settings, Litvak is at his best, and his dovetailings of different times and places is always smooth. A handsome film, *The Night of the Generals* is a more logical, understanding, and historically aware example of the thriller genre than we are accustomed to seeing.

—HOLLIS ALPERT.



"Why do you always start clippety-clop-clopping all over the place as soon as I doze off?"

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The Uncloistered Theater

WEBSTER GROVES, MO.

THE ST. LOUIS area has several notable examples of modern architecture. There is the late Eero Saarinen's 600-foot-high steel arch, Yamasaki's beautifully vaulted Lambert Airport, and the Climatron, a huge tropical greenhouse inspired by the geodesic principle of R. Buckminster Fuller. And last summer it acquired the Loretto-Hilton Center of the Performing Arts, designed by Murphy and Mackey after consultation with Sir Tyrone Guthrie, George Izenour, and Jo Mielziner.

This new theater building, which cost a little less than $2,000,000—compared to the $40,000,000 spent on the arch—is of special interest because it attempts to resolve the difficult problem of being an effective auditorium for both music and drama, with a range of capacities: 500, 750, 1,000, or 1,200 people. Furthermore, since it is part of a small liberal arts college, the building has to provide classroom space for more than the theater arts department.

The problem of being effective for both plays and concerts was solved simply by the hanging of sound-absorbent curtains in front of sound-reflective walls. Then, thanks to a grant from the Ford Foundation Educational Facilities Laboratory, a plan was devised whereby one 250-seat classroom and two 125-seat classrooms could either become part of the auditorium or be sealed off by mechanically operating heavy steel walls that can be shut airtight by means of compressible beryllium copper stripping which resembles sponge rubber.

The basic auditorium seats 500 people in an open stage arrangement with the audience on three sides of the acting area. However, it can be turned into a proscenium stage by lowering the two hydraulic lifts that constitute the thrust portion of the stage, and manually filling this area with an extra 200 seats.

It is possible that the need for the most economic solution of its variable-size problem may have led to a shallower sloping of the seats than is found at Stratford, Ontario, or at Lincoln Center's Vivian Beaumont. Somehow this gives the auditorium less dynamic tension, less sense of expectancy, less feeling of commitment. Nevertheless, the theater as it stands seems to work reasonably well in the full thrust position.

Since July, the Repertory Theatre of Loretto-Hilton Center for the Performing Arts has presented seven plays in alternating true repertory style. These include the premiere American production of Mario Fratti's *The Cage*. Now the company is embarking on a tour of nine Missouri cities with two of its most popular shows, Philip Minor's production of *Twelfth Night* and J. Robert Dietz's staging of *A Midsummer Night's Dream*. The first sixty performances of the tour are guaranteed against loss by $25,000 from the Missouri State Arts Council, plus a matching $25,000 from the National Council on the Arts. Should the attendance be good, the company will be able to extend its tour an additional seventy performances before returning to Webster Groves in July.

The Repertory Company's artistic director, thirty-year-old Michael Flanagan, is properly pleased with the results of the first season's operation to date and with the way the sixteen professional actors have collaborated with the students and faculty of the Webster Theater Arts Department. Both the college and Actors Equity have allowed maximum flexibility to the project. Thus, students have been able to play substantial roles in professional productions whenever the directors have found them capable of doing so. And a number of these students will receive a full semester of credits for their four months of work on the tour, supplemented by papers they must write.

Mr. Flanagan is quick to credit whatever success the company has had to the wise and sympathetic leadership provided by Webster's president, Jacqueline Grennan. As Sister Jacqueline Grennan of the Order of the Sisters of Loretto, she obtained a donation of $1,500,000 from Conrad Hilton, who was educated by the Sisters as a child. Then, in January this year, Sister Jacqueline left the Order in a move designed to change Webster College into a secular institution. Just as she has voiced her conviction that education can flourish best independent of church law and church authority, Miss Grennan also understands that theater education needs to be liberated from a tradition which too often has restricted the student to an educational rather than a professional approach. In creating the Center and permitting the college to subsidize 40 per cent of the professional company's budget until the community's citizens assume that responsibility, Miss Grennan has not only enriched the St. Louis area, but has stimulated the whole educational theater transition. —HENRY HEWES.

"Saying 'L'état c'est moi' is old hat. Why not plunge the country into debt and say 'Après moi, le déluge!'"

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MUSIC TO MY EARS

National "Figaro," Vickers in "Spades"

CONSIDERING its problems, challenges, and complications the version of Mozart's *Marriage of Figaro* recently on display in the New York City Center is the best achievement to date of the Metropolitan National Company. How often, for example, does one hear five evenly excellent voices in the primary parts of this endlessly fascinating piece? The National Company has them, in Peter van Ginkel as Figaro and Harold Enns as the Count, Joy Davidson as Cherubino, Carol Courtman as Susanna, and Maralin Niska, finally recovered from a back injury she suffered during pre-season preparation, resuming her role both of company leader and Countess Almaviva.

There is, of course, a price to pay for this happy condition (there almost always is, in the operatic bargain). That is, if the voices are devoid of the vices that beset older, established singers, those who possess them are still somewhat innocent of the wiles that produce artful characterization. This is a lack presumed to be made good by the director; but Kirk Browning's action struck me as contrived to avoid the rational, first thought on the premise that it wouldn't be "original." He could, however, have achieved a better balance of the natural and the unusual without at all verging on the commonplace.

As the kind of vocal talent to sing an acceptable Susanna or Cherubino seems, somehow, in greater supply than that for the equivalent male roles, the special interest of this *Figaro* was the Figaro himself. It was to Van Ginkel's advantage that he recalled (for me, at least) the agreeable look and cheerful bearing of a very good bygone exponent of the part named Dennis Noble. This is, perhaps, to affiliate him with a standard of which he has no knowledge; but also to identify him with the solid yet flexible kind of baritone the role requires rather than the solid but unflexible bass baritone it too often gets. Complementary to the effect of his effort was the good robust sound of Enns as Almaviva, giving each an aural plane of his own to occupy. Visually, Enns needs either to put on a few pounds to fill out the uniform he wears, or get a better court tailor; but vocally he has what it takes to make a very good Almaviva. Give both a few years and they should be singing *Figaro* exclusively in the high Italian of da Ponte rather than in the rather low English in vogue on this occasion.

It should not be concluded, from this order of mention, that the female trio qualified merely as acceptable. In her appointed function of fulcrum to the leverage of the other performers, Miss Niska sustained the poise and substance she had shown last year as Butterfly and Susannah (Floyd's, not Mozart's). Understandably, she grated a bit in finding her vocal terrain in "Porgi amor," but she thereafter bore both herself and the music well, while exuding an aura of professional capability that sets her several rungs higher on the artistic ladder than most other members of the group. In their own ways, Miss Courtman as a lively but not too self-satisfied Susanna and Miss Davidson as a properly awkward Cherubino distinguished themselves no less. In terms of English enunciation, the ensemble—including Paul Plishka as Bartolo, Dorothy Krebill as Marcellina, and Norman Paige as Basilio—were consistently more proficient than those who had been heard in Britten's *Rape of Lucretia*.

Whether this was purchased—again the operatic bargain!—at a cost to precise ensemble, could only be guessed. It might, however, have been that the effort to play to each other rather than to the conductor's baton was a complicating factor. If so, conductor Robert La Marchina, who had the musical detail well in hand, needs to develop more skill in correlating what he *alone* can both see and hear.

AT THE parent house, uptown, another kind of musical problem presented itself with the return of Tchaikovsky's *Pique Dame*. Contrary to most recent experiences with new productions, this venture of the second season was, on the whole, better than any of the first season. Epoch-making as this may appear, it was not, really; for the quality at the outset was not very high.

It did, however, represent a creative combination of performers from last season's first cast and others who were added later on, both much more familiar with their roles than before. Of overriding importance in the first category was Thomas Schippers, whose conducting has much more that is idiomatic and purposeful than it did at the outset of this venture. It also took in Teresa Stratas, who has much more identity with the blood and bone of Lisa than she did previously, and Jon Vickers, whose vocal effort as Gherman was much more

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"Vivid"†
"Beautifully recorded"†
"Opulent"†
"Comparisons almost irrelevant"†
"Distinguished"†
"Uncommonly fine"*
"Remarkable"*
"Positively sensuous"†
"Outstanding"*

*Saturday Review, Jan. 28, '67.
†Records and Recordings, Jan. '67.

Angel

Mahler's spellbinding symphony of songs has been recorded for posterity by the great Otto Klemperer. In the composer's preferred alto-tenor version, the soloists are Christa Ludwig and the late Fritz Wunderlich. A performance worthy of superlatives!

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flexible and expressive than before. Adding to them Joann Grillo as Pauline and Morley Meredith as Tomsky made a composite of virtues that were rarely assembled in last season's sequence. Jean Madeira's Countess has also ripened to a fullness of physical decline that approached, in its different way, the classic characterization of Regina Resnik. Conversely, the artful vignettes of Lorenzo Alvary as Surin, Paul Franke as Chekalinsky, and Gabor Carelli as Chaplinsky roused some passing wonder why William Walker, with all his vocal endowment, couldn't make something more aristocratic of his Prince Yeletsky.

The effort to people Robert O'Hearn's spacious settings with a cast worthy of them (and the score) showed a managerial persistence that was sustained by a more settled dramatic plan than Henry Butler had achieved originally. The more Tchaikovsky sounds like Tchaikovsky the more likely it is that Metropolitan audiences will be content to absent themselves a while from the felicities of Wagner and Verdi, Puccini and Strauss.

WHEN Russian violinists are good, they are just a little better than the good violinists of other countries. This maxim had its latest demonstration with the Carnegie Hall debut of Mikhail Vaiman, born in the Ukraine about forty years ago, a student of his instrument since he was eight, and now professor at the Leningrad Conservatory.

What can be said without qualification is that his students in Leningrad could hardly have a sounder model of violinism. His performances of a Handel sonata (D major No. 4), a Beethoven (the *Spring* in F), and the *Chaconne* from Bach's D-minor partita were uniformly superior in the sound he drew from a superb Strad, with a vibrant core of resonance pulsating through every measure. This spells, to a listener of whatever indoctrination, t-e-c-h-n-i-q-u-e. But a closer scrutiny must deal with the verity that a violin, like a piano or cello, is played with two hands, not necessarily possessed of equal strength.

Like most violinists, of whatever school, who attain the stature to perform internationally, Vaiman has a skillful left hand, which can perform swiftly and accurately the dance of discipline to match the needs of the works enumerated above. But the clue to his distinction is the marvellously flexible and disciplined action of his bow arm. This is responsible not merely for the warm surge of sound from the instrument, but even more, for the beautifully symmetrical phrases in which he set forth his ideas on Handel, Beethoven, Bach, etc.

Here, however, one encounters the conflicts and countertendencies that enter into musical performance of whatever character. The lovely sound, the sculptured almost surgical definition of phrases, were not as often animated by the kind of impulse to make them absorbing as one would have wished. Everything was in good order, in good taste, and with a respectable sense of style. But not very much was impulsive, driving, or—least of all—overwhelming.

Two possibilities present themselves: one is that with all the touring he has done within a perimeter bounded by East Germany on the one side and Japan on the other Vaiman still retains something of the professorial in his artistic outlook. The other is that his accompanist, Alla Zhokhova (who is not only a technically proficient pianist, but Mrs. Vaiman as well), doesn't really conform to his own level of artistry. A few more tours, as well as the opportunity to perform major works with major orchestras, should determine whether Vaiman is an interpreter of consequence as well as a very fine violinist.

LEONARD SHURE is a pianist for whom many people profess high esteem. Unfortunately, not too many of them appeared for his first recital in Carnegie Hall since 1963. Or, perhaps, a program devoted to the B-flat sonata of Schubert (op. post.) and the Diabelli variations (op. 120) lacks built-in appeal unless the pianist is much younger or much older than Shure.

For those to whom Shure has a status independent of either extreme, the results were consistent with the career of a performer who has always identified himself with ultimate objectives, regardless of cost. In the Schubert, the preoccupation was with architectural design, a warm feeling for line, a pervasive sense of what was appropriately Schubertian. In the Beethoven, it was a concern for the macrocosm out of the microcosm, the attainment of an "all" from the premise of an "anything."

Generically, Shure's achievement was most persuasive when the pace was leisurely, the dynamic level at mezzo forte or below. Then the musical formulation was eloquent, the shape and the substance in balance. At faster tempos, or when the polyphonic complications intensified, what he had to say tended to be obscured by the physical problem of saying it. —IRVING KOLODIN.

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What I Have Learned

Continued from page 23

taneous in origin. I was deeply moved because what this child had drawn was one of the oldest symbols in the world—a magic circle divided into segments and known as the mandala: the symbol of the self as a psychic unity, a very ancient symbol found in Egypt and the Far East and throughout Europe in the Middle Ages. In Tantric Yoga such a symbol represents the dwelling place of the gods. But the symbolism of the child's drawing does not end there, for the Snake round the World may be identified with the Uroboros, again an ancient symbol found in Babylon, in India, Egypt, and elsewhere (among the Navajo Indians, for example).

There are many interpretations of this symbol, many of them having to do with time and eternity, but symbols are never meaningful in the rational sense, and of course this child could not attach a meaning to the symbol she had drawn, and was not even aware that it was a symbol. (The boat, she explained, was for crossing the seas.) I, with my more sophisticated knowledge, could recognize the drawing as a symbol that was archetypal and universal. Such knowledge on my part had been acquired largely from my reading of Jung's works, but what had been an interesting hypothesis had suddenly become an observed phenomenon, proof. This child of five had given me something in the nature of an apocalyptic experience.

This was not the only experience of the kind. Symbols are present in children's drawings everywhere, and at all ages. But on the basis of the material I collected for the British Council during the war I made a close study of the subject which was published in 1943 as *Education through Art*. The more I considered my material the more convinced I became of the basic significance of the child's creative activities for the development of consciousness and for the necessary fusion of sensibility and intellect. In the course of writing my book I came to regard the theme as more and more polemical. I do not claim to have discovered any truth that was not known to teachers such as Franz Cizek in Austria and Marion Richardson in England, but I added my observations to theirs and put forward a hypothesis that was nothing less than a new system of pedagogy.

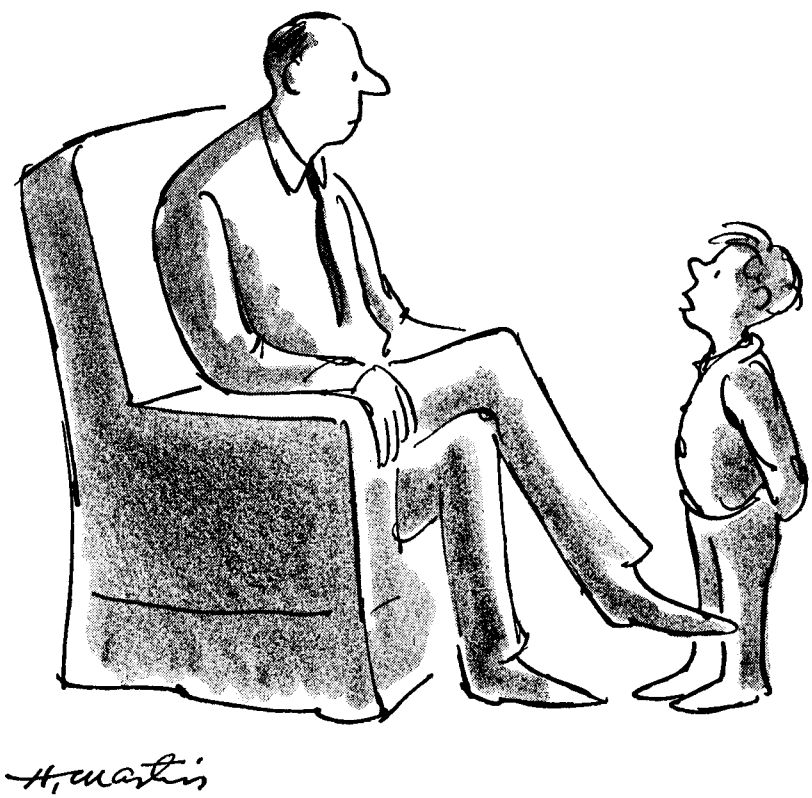
MY point of view was accepted by many teachers, at first in England and then throughout the world. A society for Education through Art was established in the United Kingdom, and in 1952 an International Society for Education through Art was founded, sponsored by UNESCO, and held its first General Assembly in Paris in 1954. INSEA, as it is called, now has branches throughout the world, but this does not mean that its claim—that art should be made the basis of education—has been widely recognized. It conflicts too directly with the technologically motivated education of advanced industrial societies. But the progress of this simple idea in twenty years has been amazing, and I believe that it may yet conquer the world.

It *may*—I do not express any confidence, for mankind seems to drift toward self-destruction in blind disregard of all that its wise men have said or can say. What, indeed, is there left to say? We need not go back to the wisdom of the East, to the sermons of Buddha and Christ, the Simple Way of Lao-tzu, or the *Analects* of Confucius; to the wisdom of the Fathers of the Church or of the philosophers of the Enlightenment. We have our own prophets who have spoken in clear voices—Tolstoy, Gandhi, Schweitzer, Freud, Jung, Buber. We know what we should do, but we do not do it. We prefer to remain not so much in an outer darkness—for the lights of wisdom blaze round us—but in a bemused euphoria of material "progress" which offers mankind a high standard of living in exchange for his spiritual freedom.

The greatest single deception in my life, as in the life of many idealists, has been the failure of socialism, in which term I include communism. This failure springs from one error and one only, "the most fatal error," as Shelley called it, "that ever happened in the world—the separation of political and ethical science." Tolstoy placed Shelley's statement as an epigraph to one of his later writings, *An Appeal to Social Reformers* (first published in 1900). Tolstoy recognized that the pursuit of power, whether by the individual or the state, is the root of all the evil we endure, and against power only a spiritual weapon can prevail.

"This spiritual weapon is simply the one known long ago to men, which has always destroyed power and always given to those who used it complete and inalienable freedom. This weapon is but this, a devout understanding of life, according to which man regards his earthly existence as only a fragmentary manifestation of the complete life, and connecting his life with infinite life, and recognizing his highest welfare in the fulfillment of the laws of this infinite life, regards the fulfillment of these laws as more binding upon himself than the following of any human laws whatsoever." Only such a *religious* conception, Tolstoy concluded, can truly destroy power.

But is this a religious conception? Nicolas Berdyaev, a sympathetic but severe critic of Tolstoy, thought not: "The Good for him was God. This shows his greatness, but also his limitations." For Berdyaev something more is necessary—an awareness of "the significance of the irrational processes of life that permeate us, get hold of us, imperil us, and thereby transcend our rational and



"When are you going to visit your sins upon me?"

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moral aims and ends. . . . True, no one perhaps had experienced the horror of evil, particularly when it parades in the guise of the Good, with such intensity as Tolstoy, but he remained blind to the dark, irrational, metaphysical source of evil." That, too, was Jung's opinion, not of Tolstoy particularly, but of all social reformers who think that the world can be changed by rational means.

And so we come to the spiritual void that opens in my own path. I have read Berdyaev and many other Christian apologists, and have been moved especially by two of them, Kierkegaard and Simone Weil. Above all by Simone Weil, the greatest spiritual writer of our time, far profounder in my opinion than Teilhard de Chardin or even Martin Buber. The difficulty I experience with all such Christian apologists is that they rely, for their final argument, on the necessity of grace. They admit that this state of mind is an arbitrary phenomenon—"Grace fills empty spaces but it can only enter where there is a void to receive it, and it is grace itself that makes this void" (Simone Weil). It is not even a simple chance: The odds against the unbeliever are doubled.

In desperation, we have recourse to the science of the self, to individual psychology, which teaches us surely enough that reason alone no longer suffices. In particular, reason cannot deal with the problem of evil (consider the miserable failure of our present educational and reformatory measures against crime), nor can it deal with force (which is not necessarily always an ally of evil). In despair of reason, we now substitute fear—fear of organized crime, fear of nuclear war; if only we are fearful enough, we assume, we can control such evil forces. But fear is not even a positive instinct—it is the inhibition of all instincts, good as well as bad.

What we need is the peace of mind that comes with self-knowledge, and self-knowledge implies the knowledge of the unconscious processes that cause fear and aggression, envy and crime. This self-knowledge may in rare cases come from inner illumination, and happy are those who are vouchsafed it. For mankind at large it must come from what we must call education, ambiguous as the word is: an education that above all takes into account the symbolic needs of the unconscious—therefore, an education through art. The ideal to be achieved might be called serenity—the condition of mind, Buber once said to me, that he found only in England. I fear he was confusing serenity with our famous *sang-froid*!

Education is perhaps a poor and misunderstood process on which to rely for the salvation of mankind, but I know of no other. If we remember its literal meaning, then it does imply bringing to consciousness what is undeveloped, unrecognized, misunderstood, or despised. We must become whole men, and we cannot become whole so long as we leave the foundations of the psyche on tremulous ground. I agree with Jung that the process of education (which he called the process of individuation) may lead the individual back to God—or, as he would have said, bring God back to the individual. But these are questions for the future, and largely questions of nomenclature. The present and urgent necessity is to admit the sickness of man's soul and take practical measures to cure it. I would emphasize the word practical, and even substitute for it the word pragmatic, for it is no longer a question of moral exhortation or of religious revivalism; it is a question of having faith in a few simple ideas, for only such simple ideas have the power to transform the world.

—Reprinted from Saturday Review, September 30, 1961.

THROUGH HISTORY WITH J. WESLEY SMITH

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Continued from page 18

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The Year of the Students

EDITOR'S NOTE: *For SR's annual Educational Travel Issue, Horace Sutton contributes a report on the East-West Center, and A. Lee Zeigler writes on student travel opportunities. Mr. Zeigler is director of the University of Hawaii's International Student Office and a member of the Board of the National Association for Foreign Student Affairs. Margaret E. Sherman reviews publications in the field on page 38. Related articles in SR's Education Supplement begin on page 83.*

MIMI LOW BENG POH is a wisp of a girl who comes from the tin town of Ipoh in the middle of Malaysia. She has studied for more than a score of her twenty-seven years, but the high point of her academic life was a journey during which she saw movies being made, chicken pie being frozen, and a live Indian on the hoof. It was a trip to the continental United States, where she lived with an American family, saw the shiny outside, and peered into the backlands of the nation, all in pursuit of her scholar's goal—to become an educational psychologist specializing in counseling and guidance.

To Dave Faust, an articulate young scholar of thirty, who comes from Harrisburg, Pennsylvania, the prime academic adventure of campus years was not on the campus at all, but the period he spent in the rural reaches of Tonga, the Cook Islands, and the two Samoas, living with native families and digging deep into his specialty, educational communications.

Both students are grantees, the house term applied to students at the East-West Center—a project of the United States Government and the State of Hawaii—nestled high in the folds of Manoa Valley looking down on the glistening Pacific. To grantees chosen both from Asia and the United States, all classroom studies are pointed toward ultimate application in a field study program abroad. For Americans, who constitute one-third of the student body in the Center's Institute for Student Interchange, field study means a subsidized trip to Asia or the Pacific, where the practical application of classroom theory and discussion comes suddenly to life. For the grantees from Asia and the Pacific islands, who number two-thirds of the Institute's student body, it means a subsidized trip to mainland America with subsidized sightseeing thrown in.

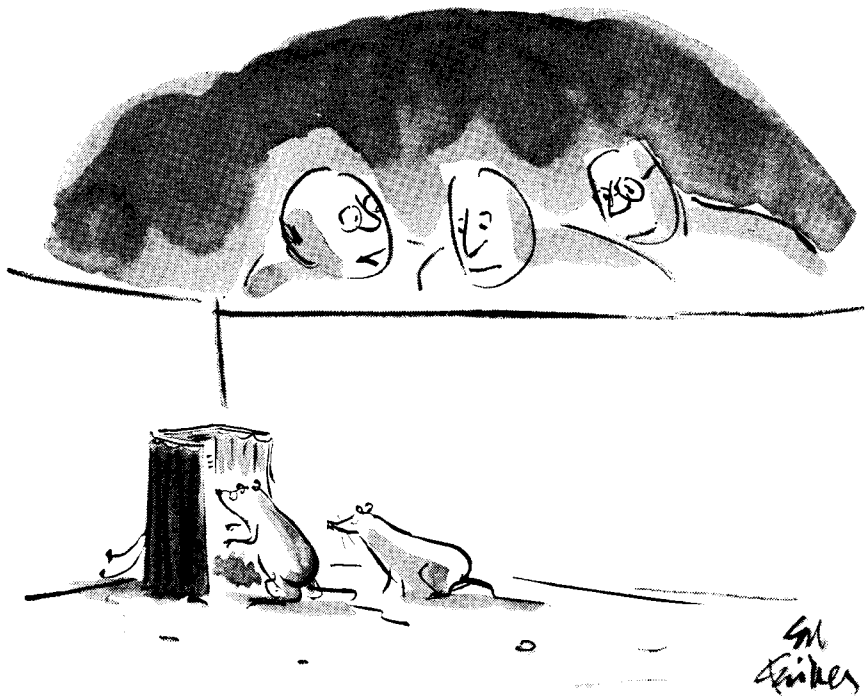
The 200 American grantees who are chosen for work at the Center are not picked according to geographical pattern, but they must show some commitment to Asia. The Asians, on the other hand, are selected within a country quota so that less developed nations, such as Laos or Nepal, will have as much chance as such educationally well-developed countries as Japan. After the first year at Manoa, grantees are ready to prepare themselves seriously for field study. They are required to participate in an Asian-American seminar in which both Asians and Americans, broken into small discussion groups, take up the issues that affect both worlds. Civil rights and protest groups have been among the American issues; Vietnam and the dilemma of how to deal with Communist China have been put on the table as Asian issues, along with such social topics as "The Role of Women in Asia Compared to Women in America."

Both Eastern and Western grantees are given deep language preparation for two years. The University of Hawaii, where all East-West Center classes are held, teaches Hawaiian, Hindi, Japanese, Korean, Sanskrit, Tagalog, and Thai, in a broad linguistic program. A knowledge of Hawaiian is basic for grantees who will travel and study in the Pacific islands, where the languages have an understandable similarity. American grantees journeying to Asia should be able to converse with a farmer in Chiengmai or read the inscriptions on a Buddhist temple. The Asians, on the other hand, must be proficient in English; indeed they have to have a certain competency to qualify for selection as grantees in the first place.

Field study orientation starts early in the fall term preceding the following summer's exodus. Literature is distributed to students who will be eligible at term's end, workshops are organized, and students returning from America, Asia, and the Pacific are debriefed, and the cull of information fed to those eligible for the upcoming tours. Late in May the Center organizes a health orientation session to advise Asians and Pacific Islanders against the culinary perils of darkest America, and to tell Americans the gastric and epidemical dangers that wait for them.

NOW all the priming that began almost the day the grantees first landed in the agreeable verdure of Manoa Valley is about to be put to the test. Asians and Pacific Islanders are enrolled in courses on mainland America. A student in soil science might enroll for a short course at the U.S. Department of Agriculture's Laboratory at Riverside, California. A language major might attend the summer session at the linguistics institute of the University of Michigan.

But Asians are also allowed twenty subsidized days, out of a program that might run from three to eight months, to see America. Between the end of the spring term at the Center, and the beginning of the summer terms on mainland campuses, tours are launched on both the East and West Coasts of the United States. The West Coast tour begins in San Francisco, and, traveling mostly by chartered bus, swings down



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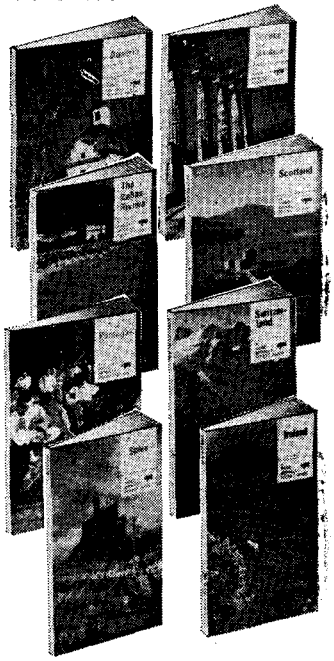

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to Los Angeles, then to Las Vegas, to the Grand Canyon, down into Phoenix, Santa Fe, and Albuquerque. Included along the route are such segments of the American culture as Disneyland, Universal Studios, the Goodyear Tire plant, Kaiser Steel, Indian reservations, national parks, planned retirement communities, the Steinbeck country of Monterey, Death Valley, and Boulder Dam.

The East Coast tour is more subtle, possibly because the personality of the region is not so readily apparent. The tour spends four days in and around Boston, takes trips to Plymouth and Harvard, and, at student request, looks at Hyannisport. The technocracy of the Libby, McNeil & Libby plant, busily freezing chicken pies in Delaware, fascinated the Southeast Asians, but scarcely affected the Japanese, who began to perk up with the scenery of the Blue Ridge Mountains. The Communications Center at Syracuse, with its electronically controlled classrooms and lecture halls, was almost as memorable as Niagara Falls.

Mimi Low Beng Poh, who concluded her field-study program last year, was enrolled at Teachers College of Columbia University and lived at Whittier Hall. But she found time to take both the East Coast and West Coast tours sponsored by the East-West Center, then trundled off on her own to visit the Midwest. First stop was Cairo, Illinois, where she stayed with students. From there she was driven the full length of Illinois to the home of her American roommate, who lives in South Bend, Indiana. She had a week in Denver with another East-West Center student, flew to Chicago, and took the Great Northern to Seattle. Most students buy $99-for-ninety-nine days bus tickets and travel all over, hopping and skipping about the country to visit friends. Says Mimi, "I think it's great. You get an opportunity to study, and if you plan well you can see almost the whole country."

American students on field-study programs in the Pacific and Asia have to be even more enterprising. For them there are no planned or conducted tours. Grantees are given fifteen days' travel allowance inside a foreign country or en route to a center of study. In Asia, American grantees have gone to India to do research for a thesis, some have done research on education in Thailand, one worked on the geography of Bali, another was an apprentice to an actor in the Tokyo kabuki. Undoubtedly, he was the only black-hooded scene-shifter in the history of kabuki named George Murphy. After returning to the East-West Center, he got his master's in drama, and he is now at the University of Washington working on his Ph.D. Others have gone to Benares for music, and one student is currently in Nepal working on art history.

John Enomoto, a twenty-nine-year-old student from Las Vegas, whose father was a carpenter on the Union Pacific, specializes in Asian history. As an East-West Center grantee he got a six-month research grant, and gathered material at Tokyo University for a dissertation on the political biography of Hoshitoru, a leading politician of the Meiji period. On his fifteen-day travel grant he saw Hong Kong, Okinawa, and Taipei, and spent all his free time with East-West Center alumni, a close-knit group both in Asia and America. "It was marvelous," he says, reflecting on those field-study days. Now back in Manoa, he is writing his dissertation, and will eventually teach at the university level.

Dave Faust spent six months away. Because he was working in the vast Pacific, he took six weeks' additional leave on his own to see Australia and New Zealand. In the South Pacific he avoided the hotels even where they existed, living with families in small villages often far removed from the known centers of population. In American Samoa he lived in a *fale* in the Manua group, three islands an overnight journey from Pago Pago. He spent a month each in Tonga, Fiji, and Western Samoa, often living with a family, not as a guest but as a working, participating member. "When I left Tonga, I was homesick," he says. "I missed those children. It was like leaving one's own family. In Fiji it happened all over again. I learned not to give the family a gift until the last day: otherwise it would be reciprocated and I'd be back where I started."

Enomoto, who lived with an upper-middle-class professor's family in Japan, remembers well the walks to the public baths in the dead of winter. Faust learned how to take a shower while wearing a *lava lava*. "I was quite an attraction at the bath, being the only person with pale skin in the village," he says. "You can sit in a hotel and get one view, but living with a family, you get an idea what that place is all about. It just knocks apart all the stereotypes. You just can't put people into neat little cubbyholes anymore."

The benefits of the East-West Center's field-study programs go far beyond the grantees themselves. Pacific Islanders

(*Continued on page 57*)

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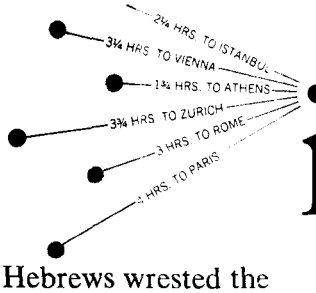

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And there isn't a moment in that history that doesn't relate to one of the most enigmatic feats of our time; the founding of the modern state of Israel.

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One reason is that dresses are designed on a dummy in one size, then scaled up to larger sizes, and down to the smaller ones. It sounds easy, but transposing the fine lines that give a dress style is made complicated by an inescapable fact of life. The human body doesn't scale up and down in proportion.

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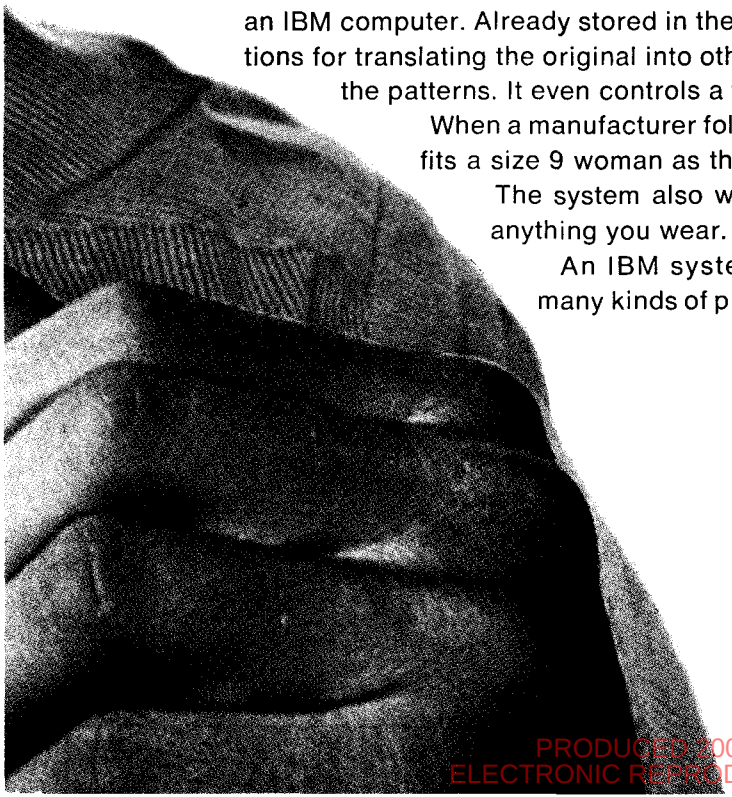

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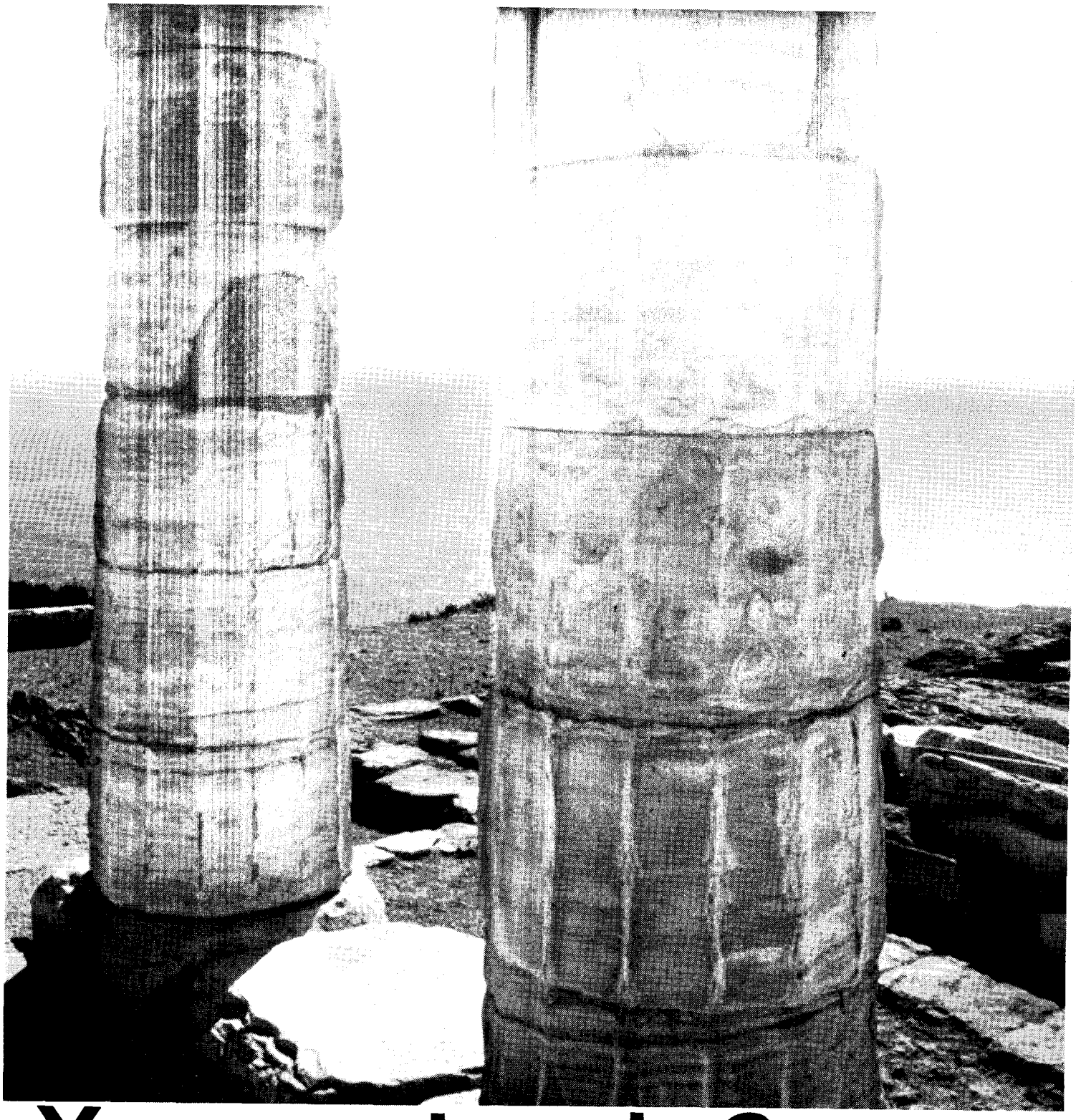

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SR-2

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We have a very civilized air.

Continued from page 52

from New Caledonia to Raiatea remember the time the friendly American from Harrisburg was, fleetingly, a member of their family. In Okinawa, the arrival of a grantee can be the signal for rousing alumni parties complete with *sashimi* and fireworks. But nowhere is the effect more marked than in the United States. A Pennsylvania Mennonite community sent a note of disappointment when they learned the fifty Asian and Pacific grantees they had entertained last year were not going to be able to come back.

Says Enomoto, "I have sent Chinese grantees, my Japanese roommate, a Thai, and an Okinawan friend to my family in Vegas." Faust, who directs a continuing stream of traveling grantees to his family in Harrisburg, gets letters from home that inquire, "Who is coming next? What kind of food do they eat?" In the residential sections of Cairo, Illinois, South Bend, Las Vegas, and Harrisburg, the cubbyholes are disappearing, too. —HORACE SUTTON.

All Students Aboard! (A Compendium of Opportunities)

TRAVEL BY STUDENTS, individually or in groups, seeking formal education, eager to learn by observation, or even in pursuit of a lark, has become as much a part of academic life as a protest demonstration. More than 250 American institutions now sponsor a variety of study-abroad activities. (Stanford University, where the educational wanderlust seems more fervid than on other campuses, estimates that fully half of its undergraduates will study at overseas campuses before graduation.) Students at the balance of the 2,000-odd other institutions of higher learning in the United States must find for themselves the right trip, the most fruitful course, or the most rewarding work program.

The delicious pondering over which road to choose, how much money to save, what countries to explore, can take months and cover volumes. To list all the study programs, scholarships, service projects, facilities for independent travel, agencies that help wandering students, job possibilities, live-with-and-like-the-nationals programs, and student discounts available outside the United States might approach the dimensions of President Eliot's Five-Foot Shelf. UNESCO, in its sixteenth edition of *Study Abroad*, devotes 589 pages to providing just the minimal facts on international scholarship opportunities.

The breadth of possibilities awaiting the college-age student or non-student preparing to travel outside the United States for serious or not-so-serious reasons, is sketched here, with examples cited in each category. Final selection of an objective may be limited only by time, cash, or, in the case of young men, approval of the local draft board.

Study. An overseas study program can be summer-only or year-round, U.S. college-sponsored, or run by a foreign institution. The greatest dollar-stretcher is study that lasts for an academic year and is arranged independently by the student directly with the foreign institution. Tuition in a foreign university is generally minimal and living costs in a private home or student dormitory considerably less than in a U.S. college community. Therefore, careful budgeting could well provide a year of study at a foreign university, including round-trip travel, for no more than it would cost to study at a home campus.

For many reasons, including language deficiency, transfer of credits, appropriateness of instruction, administrative controls, and housing and travel arrangements, a program sponsored by an American institution may be preferred. For U.S. college-sponsored programs as well as general information on all international study, the Institute of International Education provides comprehensive data on study available in each country. Both the *Handbook on International Study: For U.S. Nationals* ($3.50) and *Undergraduate Study Abroad* ($2.75) list plans open to all qualified students along with those which restrict participation to students of the sponsoring institution. [For details about publications and publishers discussed here, plus others in this field, see Margaret E. Sherman's article on page 38.]

The IIE *Handbook* and UNESCO's biennially published *Study Abroad* give capsule descriptions of scholarships available to U.S. nationals for foreign study. One such, not overly publicized but of long standing, is the Rotary Foundation Fellowship for International Understanding. Application to a local Rotary club could result in a grant to cover one year of study in any subject in a country which has Rotary Clubs, plus living and round-trip transportation costs. Most (but not all) recipients are male, must be unmarried with a bachelor's degree, and possess a working knowledge of the language of the country of study. About half these international awards—approximately 145 each year—go to Americans for study abroad.

Government information services generally have extensive information on study programs within their countries for foreign students. France probably

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boasts the largest number and makes available several publications describing study at the high school, undergraduate, and graduate levels (Cultural Services of the French Embassy, 972 Fifth Avenue, New York, New York 10021).

Homestay Programs. Thirty-five years ago, Dr. Donald Watt discovered that placing young people as members of families for summer living in Switzerland provided a unique means of building international understanding. The Experiment in International Living places several thousand students in families throughout the world, the largest numbers still being outbound Americans [see "An Experiment That Worked," *SR*, Aug. 20, 1966]. The classic Experiment consists of orientation with intensive language instruction, a four-week homestay, plus an equally long informal trip around the home country with the ten other members of the Experiment group and accompanying "brothers" and "sisters" from the host families. In addition the organization now offers other live-abroad variations. Once largely the purview of those who could afford to spend the hundreds of dollars needed to finance such a summer, the Experiment now promotes enough scholarship arrangements to accommodate many students with little or no funding.

People-to-People, Inc., also sponsors homestay programs in various European countries each summer (3201 Grand Avenue, Kansas City, Missouri 64104).

SERVAS (c/o Sloan House YMCA, 356 West 34th Street, New York, New York 10001) is another kind of international organization which seeks to promote understanding and peace by providing introductions and hospitality around the world. Conceived by an international group of youths studying in Denmark in 1948, SERVAS (an Esperanto word meaning "serve") is an open-door system by which traveling students are invited to share life in a SERVAS home for two nights—or longer, if invited to remain—after having arranged the visit beforehand by letter or phone. There are currently host families in more than twenty-five nations.

Service Projects. Work camping began in 1920 in Europe when the Fellowship of Reconciliation and the Society of Friends aided young German and French volunteers in helping to reconstruct a severely war-ravaged rural village. International service projects such as this have spread throughout the world, their success in large part owing to the universality of work. By sharing physical labor, people learn to understand the tensions and prejudices that separate individuals and nations.

The young traveler who elects to go abroad on a service project discovers

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Caprice, Arlington House, Arlington St. Showy and theatrical. Lunch and dinner.

White Tower, 1 Percy St. The best Greek restaurant in London (and possibly the world). Lunch and dinner.

Etoile, 30 Charlotte St. Perhaps the most superb French food in London. Lunch and dinner.

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Connaught Hotel, Carlos Place. Quiet distinction and some English reserve. Lunch and dinner.

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Fung Tse Yuan, 133 Wembley Park Drive. Authentic. A very Chinese experience. Lunch and dinner.

Wilton's, 27 Bury St. Very good food, wine and service. And especially nice for taking a pretty girl. Lunch and dinner.

The Garden, 9 Henrietta St., near Covent Garden. Black bricks, wood and very good food. Lunch and dinner.

La Parra, 163b Draycott Ave. Spanish food with original twists. Dinner only.

Trattoria Terrazza, Romilly St. Still chic, despite fickle swinging London. Lunch and dinner.

DINING AND DANCING

Poor Millionaire, 158 Bishopsgate. The food is good; the show can vary. Dinner from 7:30 pm, cabaret at 9:30 pm.

The Society, 40 Jermyn St. Robin Douglas-Home plays the piano tunefully every night from 8 pm until midnight. And there's a cabaret at midnight. 5:30 pm to 3:30 am.

The Beachcomber, The May Fair Hotel, Berkeley Square. Worth a visit if only to see the real alligators. Lots of rum drinks. Open 6:30 pm to 1:30 am. The thunder starts at about 9:30 pm.

PUBS

Black Friar. Queen Victoria Street. Its history goes back to 1278. Bizarre furnishings. Tiny private bar for two.

George and Vulture. Castle Court, Lombard Street. Pick your own chop or steak. Beer in silver tankards.

George. Borough High Street, Southwark. Split level bars. Actors, taxi drivers and bright young things come here.

Grapes. Narrow Street, Limehouse. 16th Century pub with balcony above the Thames.

Chelsea Potter. King's Road. A bright mixture of artists and would-be bohemians. The landlord boasts the largest range of drinks in London.

PUBS BY THE RIVER

The Ship, Thames Bank, Mortlake is right on the river and where the boat race finishes.

London Apprentice, Isleworth, Middlesex is at least 500 years old.

Walpole House, Chiswick Mall a favorite of Thackeray.

City Barge, Strand-on-the-Green, Chiswick. Part of the pub is Elizabethan.

DISCOTHEQUES

Annabel's, 44 Berkeley Square. For rich tourists and beautiful girls. Quality food. Open 6:30 pm to 3 am.

Sibylla's, 9 Swallow St. Five months open and hasn't stopped spinning yet. Beatle George Harrison owns a part of this. You must book. Unfussy food. Open 10:30 pm to 5 am.

Blaise's, 121 Queensgate. Live groups, records, visiting artists and roulette and blackjack in another room. Open from 9 pm to 2:30 am.

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Ronnie Scott's, 27 Frith St. One of the best jazz clubs in the world. Just the right amounts of music, good food, comfort and gloom. Open 8:30 pm to 3 am.

Marquee, 90 Wardour St. Young, crowded and swinging. Open 7:30 pm to 11 pm.

CABARETS

Raymond's Revuebar, Brewer St. Typically English.

Whisky à Gogo, 33 Wardour St. Tues. nights are the undressy nights.

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Henry Poole and Company. Historic, aristocratic, secretive and traditionally Edwardian. $250 and up for a suit.

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Pubs, coffee houses, boutiques and miniskirted Mods and birds in full flight in the King's Road, Chelsea.

BOATS AND GIRLS

Best place for watching boats is at locks: Richmond toward Kew; Teddington Lock. Lower Ham Road, Kingston-on-Thames is a good place to watch sailing.

THE ZOO

At Regent St. north end of Regent's Park. Look for aviary designed by Lord Snowdon.

WALLACE COLLECTION

In between going, this enchanting mansion in Manchester Square has seats for sitting down. And Fragonards and Bouchers to look at.

WAXWORKS

Madame Tussaud's. Madame measures a famous figure for an effigy while he is still alive. Afterward, retreat next door to the placid Planetarium.

THEATRES

Lots to choose from. See any London newspaper. Don't miss the National Theatre which used to be the Old Vic and is now a repertory theatre for Olivier and his hugely talented company.

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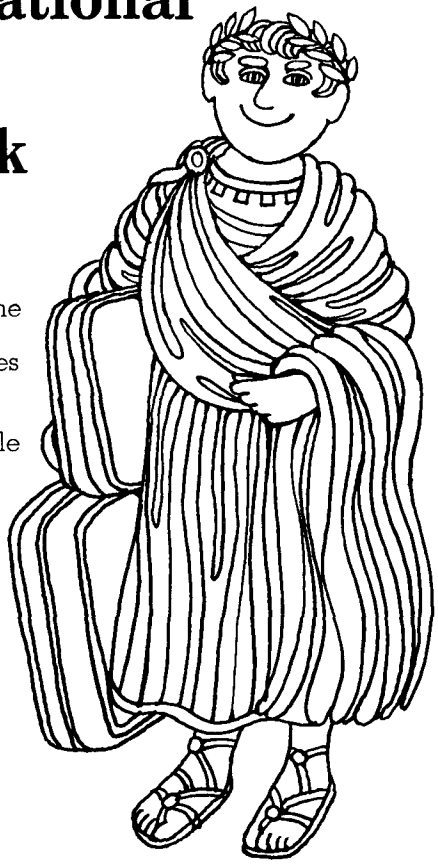

You'll be surrounded by the music of the bousouki, and tempted by an endless assortment of Greek culinary specialties in the Taverna Ta Nissia. In fact, Manager Jean Pierre Piquet has even made certain there's wall-to-wall marble in your bathroom. From our roof-top bar and supper club you'll enjoy a spectacular view of the Acropolis and the harbor. And we're right in the middle of the new center of Athens. Add a sparkling pool set in a Grecian garden and you'll have a famous international hotel—that'll be Greek to you.

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satisfactions others may miss. The knowledge of people, their customs, and their language gained by working alongside them is far more meaningful than that which accrues from more superficial touring.

Service projects are generally organized in small groups, include nationals working alongside the visitors, and are financed cooperatively by the host area and the participants. The American Friends Service Committee (160 North 15th Street, Philadelphia, Pennsylvania 19102), long experienced in organizing and directing both domestic and international work camps, has its volunteers share costs for camps in Europe, North Africa, and the Middle East for $600 each, which includes orientation, insurance, and all travel. AFSC work camps in Mexico cost somewhat less. Living expenses at the campsite are generally borne by the hosts.

Service projects may include construction and restoration work on village schools, roads, community centers, hospitals, or community service projects, recreation, and tutoring programs, with heavy emphasis on group discussion among participants. Though most projects are of one or two months' duration during the summer, AFSC as well as two other organizations—Acción and International Voluntary Services—have developed programs of service for one- to two-year assignments, and cover all of the volunteer's expenses. Acción (145 East 52nd Street, New York, New York 10022) began in 1961 in the *barrios* of Venezuela. Since then some 200 *Acciónistas*, both Latin American and foreign, have mobilized neighborhood residents for the completion of more than 10,000 self-help projects. International Voluntary Services (1902 N Street Northwest, Washington, D.C. 20036) recruits two-year volunteers for rural development and education projects in Africa, Southeast Asia, and the Near East. Organized in 1953, it provided a strong influence on the development of the Peace Corps.

Two publications list service opportunities and provide sources of more detailed information. *Invest Your Self*, published annually by the Commission on Youth Service Projects lists work camps, community service, and related programs organized at home and abroad by U.S. organizations. The Coordinating Committee for International Voluntary Service issues a *Workcamp Project and Address List* which covers foreign-organized work camps as well. The list is available without charge.

The interested student also may find his own church a source of financial aid for his participation in an international program related to his religious affiliation.

Employment Abroad. Five years ago American students were largely discour-

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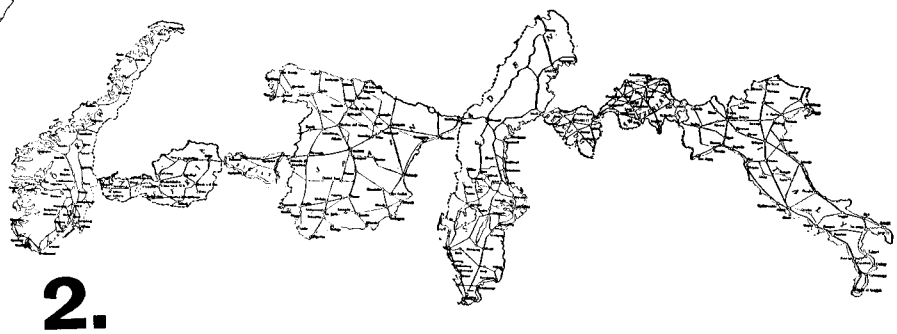

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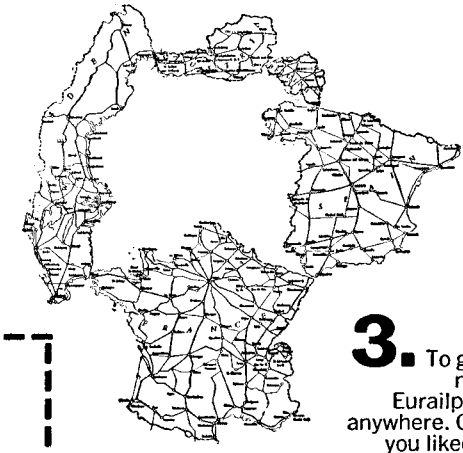

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aged from seeking "non-career" jobs abroad. They were warned of the preference for employing nationals, of low wages, difficulty in obtaining work permits, and adjustment problems. Despite these admonitions, students stubbornly continued to take off for foreign points with high hopes and low savings. Many have been successful in finding short and long-term employment overseas. Today, many more aids await the college-age job seeker. Nevertheless, interesting and well-paying positions remain scarce, and summer placements seldom provide more than maintenance income.

Along with an increase in reputable overseas job assistance, several questionable private and profit-making job placement services have been flooding campuses with posters, student newspaper ads, and sales representatives. These services guarantee placement and transportation, often for as little as $100 total student expenditure for a summer. American embassies in Europe have received numerous complaints about these organizations and students should carefully compare charges and terms of fee refund with other services, consult with other students and college placement officers who have worked abroad, and determine whether the organization has an official base in the United States which would be legally responsible in the event of complications. A partial list of services regarded as responsible by groups which serve American students follows:

► U.S. National Student Association, Educational Travel, Inc. (265 Madison Ave., New York, New York 10016), is sponsoring a job-placement program this summer in Ireland, Germany, England, and Switzerland.

► Lufthansa Airlines each summer arranges job placement in Germany for its student passengers.

► The International Association for the Exchange of Students for Technical Experience (IAESTE's U.S. office is at 866 United Nations Plaza, New York, New York 10017) enables students of engineering and the sciences to obtain both summer and longer term on-the-job training in a foreign country and currently offers placement not only in Europe but in countries of the Near East, Latin America, and Asia as well.

► The government employment agencies of Scandinavian countries, Germany, and Austria will serve aliens as well as nationals, and help the former cut the red tape of work permits once job placement is made.

► Israeli agencies facilitate placement in a variety of summer programs from manual labor in Kibbutzim (Israel Students Travel Association, 2 Pinsker Street, Tel Aviv, Israel) to professional and technical training with various public and private institutions (PATWA, The Jewish Agency, 515 Park Avenue, New York, New York 10022), including special low-cost transportation arrangements.

► Reflecting the change of attitude from general discouragement to helpful advice, the French Cultural Services of the Embassy of France (972 Fifth Avenue, New York, New York 10021) provides information on finding employment in France and explains legal provisions for working in that country.

► *Mademoiselle* magazine, through its Alumnae Advisory Center (541 Madison Avenue, New York, New York 10022), offers reprints of college and career articles, including several on overseas opportunities. *Living and Working Abroad* (No. 275) and *Leads on Jobs Abroad* (No. 268) are useful to male students as well as the usual coed readership.

Independent Travel. Working one's way across the Atlantic, though not impossible on a foreign ship or as a leader on a student charter-vessel, is unrealistic for the average student traveler in view of the new air rates. Many colleges and student organizations arrange charter flights. For those who prefer steamship travel, principal charterers are the Council on Student Travel (777 United Nations Plaza, New York, New York 10017) and the Dutch Student Union (NBBS, Room 318, Pier 40, North River, New York, New York 10014).

THE key to successful travel without benefit of an organization to do all the planning, reserving, and predetermination of cost is data-gathering from the endless sources of help to student-age travelers. Foremost is the U.S. National Student Association, which, through its affiliation with counterpart student organizations world-wide, provides a diversity of resources, from *Work, Study, Travel Abroad*, its basic reference work, revised annually, to sale of the international student ID card which helps get student discounts in lodgings, restaurants, theaters, museums, transportation facilities, and stores. *Work, Study, Travel Abroad* describes the international houses and centers that provide low-cost student lodging and programing, national unions of students which serve as information centers in each country, and "meet the people" programs which offer family hospitality. It has a wealth of other travel tips. USNSA also assists with car rental and purchase, insurance, and reduced-cost travel within Europe.

There are increasing numbers of guidebooks written by and for students, not

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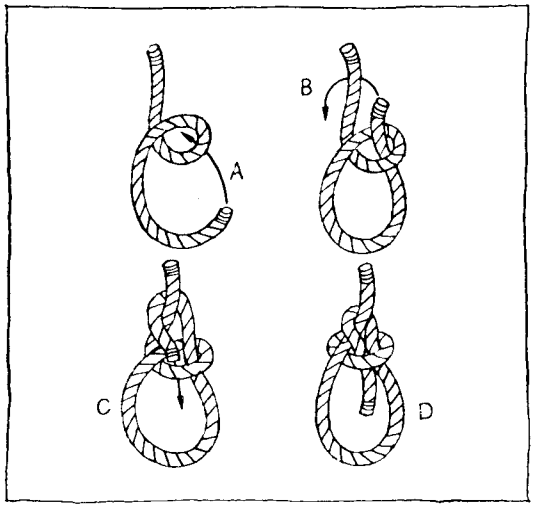
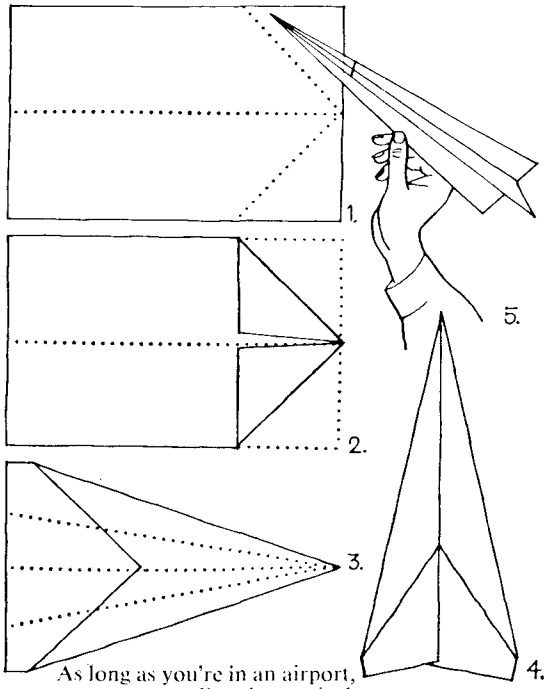
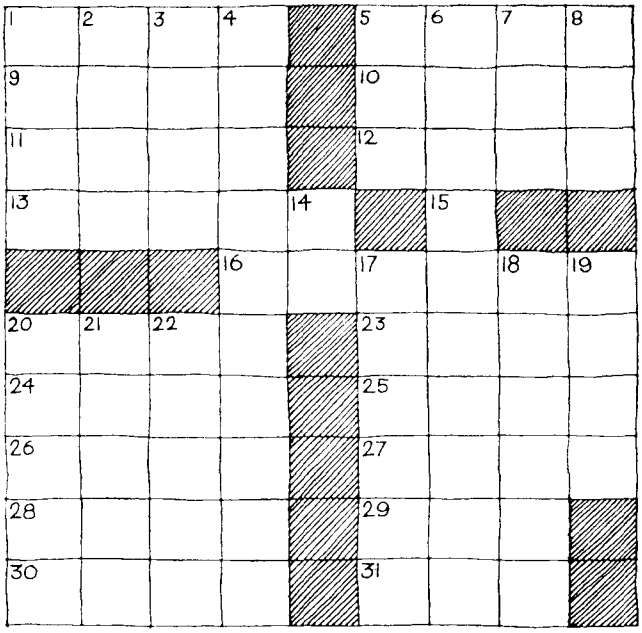
Pull out a shoelace and try tying knots.
Then try untying them.





As long as you're in an airport, you may as well make an airplane.

Crossword puzzle. Avg. time: 31 min.



Across

1. Pompeii, for example.
5. Outer covering.
9. A stonewort is one.
10. Beast.
11. Taverns.
12. Beat it (slang).
13. The unskilled mass.
15. First person.
16. Third largest planet.
20. French designer.
23. To go from solid to liquid.
24. Disorderly withdrawal.
25. Site of Frogner Park.
26. Opposed to.
27. Rebekah's eldest (pop. sp.).
28. Hindu teacher.
29. Plead.
30. Check.
31. Enzyme (suffix).

Down

1. Scold.
2. Two bones of the forearm.
3. Fire (prefix).
4. A flower.
5. Part of a fireplace, or a cutting tool.
6. Many repulsive things.
7. Standing room only (abbr.).
8. Suburb of Melbourne.
14. Length of time (abbr.).
17. Protozoan.
18. Filling a cask.
19. Pack away.
20. Moves slowly.
21. Any fanatic who worships the maiden Zeus loved and Hera hated (two words).
22. Bizarre.

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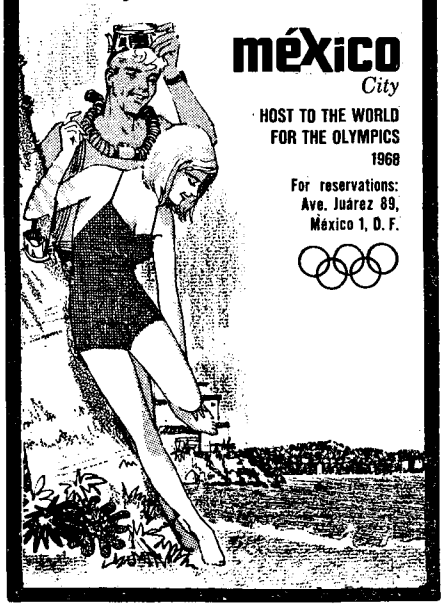

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all of which always are available at commercial bookstores. Perhaps the most popular of these is the annually revised *Let's Go, The Student Guide to Europe*, published by Harvard students. In addition to extensive listings of favorite student digs and haunts, it devotes a special section to wine tasting in France. The National Union of Australian University students has done a similar job for the *Asian* area; entitled *Asian Travel Handbook*, its guide is available through the U.S. National Student Association ($1).

WHILE most attention continues to center on Western Europe, student traffic has increased in other world regions. A surprising availability of student programs in the U.S.S.R. is listed in a fact sheet distributed by the Council on Student Travel. Included are study seminars, a living experience in an all-Soviet student camp, a work project, and language study tours. Operation Crossroads Africa, now in its tenth year, is a work-camp-study seminar plus a friendship and aid program which takes hundreds of American and Canadian college students to countries in Africa for short-term service during the summer. The Pan American Union publishes an extensive description of opportunities for summer experience in the Latin American republics. Titled *Study in Latin America*, it is issued in alternate years, with updating supplements in between (Pan American Union, Washington, D.C. 20006; 25 cents).

Taiwan, because of political circumstance, can offer the student a cross section of Chinese regionalism. So far, relatively few American students avail themselves of these rich resources for Chinese language and cultural study. Among the facilities being offered are the Mandarin Chinese Training Center at Taiwan Normal University in Taipei and the private Taipei Language Institute. Arrangements for living with a Chinese family are easily made, costing as little as $30 a month, including food. The International House in Taipei also provides very inexpensive dormitory and food accommodations.

Japan presents the best example of a non-European nation that offers a wide variety of opportunities for the outward-bound American student. While attendance at most Japanese institutions demands fluency in the Japanese language, a few universities have special study programs for the English-speaking, most notably Sophia University's five-week summer session in Asian Studies and the International Christian University's summer seminar in Japanese Area Studies. Year-round study in English is offered at the International Division of Waseda University. Also, Keio University maintains an International

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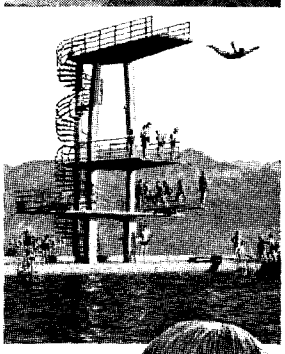

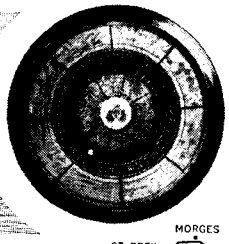

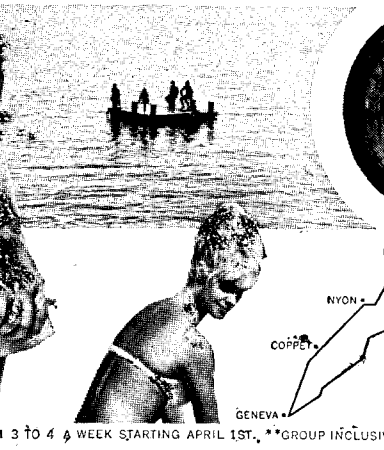

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Study in Japan is not without scholarship possibilities. The Japanese version of a Fulbright award is called *Mombusho*, the Japanese word for the program's administrator, the Ministry of Education. Japanese diplomatic representatives in the United States can provide further information about these two-year scholarships, which include transportation.

In addition to university programs, a number of Japanese language schools admit American students. Among them are the International Student Institute (4-895, Kashiwagi-cho, Shinjuku, Tokyo) and the Tokyo Japanese Language Center (Tokyo Towers, Shiba Park, Minato-ku, Tokyo).

The Experiment in International Living has an active program in Japan. Besides the usual groups of Experimenters arriving from the United States each summer, the Experiment in Japan (188 Uenomachi, Kanazawa) offers homestay scholarships to nationals of all countries to enable each of the recipients to live with a Japanese family before commencing university study. Homestays of varying duration may also be arranged through the Japan Home Visit Association (4-chome, Aoyama Kita-machi, Akasaka, Minato-ku, Tokyo) for $2 to $3 per day.

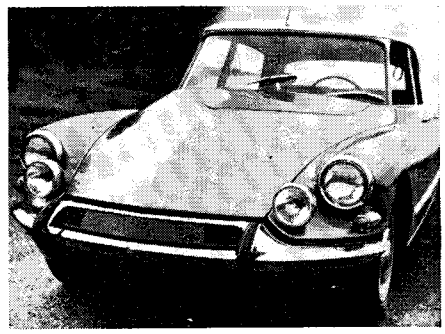
Inexpensive housing may be found in Tokyo at the Asia Center (37, Shinsaka-machi, Akasaka, Minato-ku, Tokyo) and at the YM and YWCAs in various cities. Youth Hostels, Inc. (36-1, Hototsugi-cho, Akasaka, Minato-ku, Tokyo), offers an extensive network of facilities throughout the country.

Service projects are also well represented in Japan. The National Christian Council of Japan (2 4-chome, Ginza Chuo-ku, Tokyo), the YMCA (291 Broadway, New York, New York 10007), the Unitarian-Universalist Service Committee (78 Beacon Street, Boston, Massachusetts 02108) all offer work camps or community service projects open to both men and women for a nominal cost.

As the number of go-abroad programs increases, so grow louder the arguments over what constitutes meaningful overseas experience and what is academic chicanery and a waste of time. Students, confused by the welter of opportunities, often look to faculty members to make the decision for them. But ultimately it is the student who must decide, if for no other reason than that professors are inveterate debaters. They may still be arguing merits as the boat pulls out.

—A. Lee Zeigler.

Doing Europe?



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Student Travel

Continued from page 38

Vacations Abroad. 1966 Edition. UNESCO Publications Center, 319 East 34th Street, New York, N.Y. 10016. 155 pp. $2. Revised every two years, this is an international directory of summer courses; hostels, holiday camps, and centers; study tours; work camps, and other short-term exchange opportunties throughout the world. Included is information on financial assistance. Chapters, by country, are in either French, English, or Spanish, depending on the language of the country. Concise, with extensive use of symbols, this is not a book to read through but a valuable and unique reference.

Students Abroad: Summer Study, Travel and Work Programs. Available on request from the Council on Student Travel. 22 pp. A directory of summer programs for college undergraduates, graduate students, and teachers sponsored by the Council's member organizations and institutions, this brochure includes a few long-term voluntary service and training opportunities overseas. Brief program descriptions, listed by sponsor, appear under the headings "Study Programs," "Travel Programs," and "Special Programs" (including home hospitality, work and service opportunities, etc.). Enough information is given for the student to decide whether he's interested enough to write the sponsor for further details.

Summer Study Abroad. Available on request from the Counseling Division, Institute of International Education, 809 United Nations Plaza, New York, N.Y. 10017. This pamphlet, the 1967 edition of which will be ready in March, describes summer courses open to American students which are offered by educational institutions in Europe, North and South America, and the Far and Near East. Providing basic information on each course or session, it also has a section on programs especially designed for younger students and a list of helpful publications.

Invest Your Self 1967. Commission on Youth Service Projects, 475 Riverside Drive, Room 825, New York, N.Y. 10027. 39 pp. 40¢. Formerly *Invest Your Summer*, this catalogue comprises voluntary service opportunities both in the U.S. and abroad that are available through American organizations. The listings in each category (work camps, community and institutional service projects, working seminars, caravans, study seminars, and individual service opportunities) are subdivided into younger and older age groups.

Summer Project List. A list of work camps throughout the world published annually by UNESCO. May be obtained

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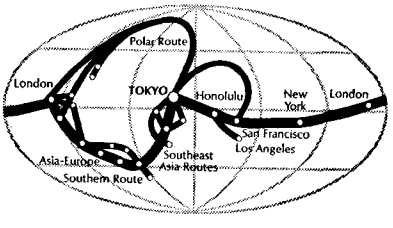

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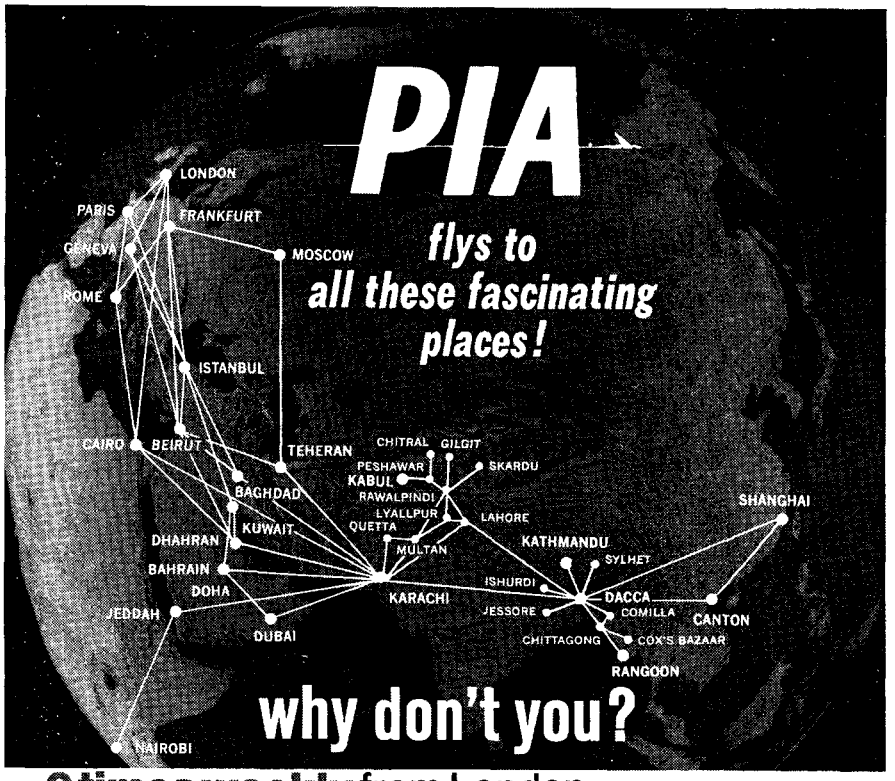

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free by writing to the Co-ordination Committee for International Voluntary Service, UNESCO, 6 rue Franklin, Paris 16e, France. (Enclose two International Postal Reply Coupons to cover cost of postage. These may be purchased at any Post Office.)

Free information about academic-year study abroad is available from the Counseling Division of the Institute of International Education. Topics include "Group Study Abroad," a partial list of U.S. colleges and universities that sponsor study programs open to students from other schools; "Some Opportunities for Foreign Language Study in Europe," "Teaching Abroad," and specific information on study in various countries or regions. There are also the following publications:

Students Abroad: Semester and Academic-Year Programs. Available on request from the Council on Student Travel. A directory of long-term study programs for undergraduates, graduate students, and teachers sponsored by member institutions of the Council on Student Travel. Includes list of non-member programs and a geographic guide to programs by country. The 1967 edition will be published in the spring.

New Horizons in Education. Prepared by Pan American Airways. Simon & Schuster. 222 pp. Hardbound, $6.95; paperback, $3.95. A guide to study opportunities for American students offered by universities and boarding schools throughout the world during the academic year. The book also contains a comprehensive list of summer sessions abroad. Part II (devoted to secondary schools) would be useful to parents stationed overseas who are looking for a day or boarding school in their particular area. Although *New Horizons in Education* hasn't been revised for 1967 and therefore is not completely up to date, the 1966 edition contains useful background information. The book's attractive format and clear presentation make it highly readable.

Study Abroad. Vol. XVI. UNESCO Publications Center, 317 East 34th Street, New York, N.Y. 10016. 589 pp. $4. The 1966-68 edition, available for reference at most university and reference libraries in the United States and abroad, lists scholarships, fellowships, and research grants provided by universities and colleges throughout the world, and describes aid to students abroad offered by international organizations and donor bodies in U.N. member states and territories. Country listings are in three languages.

Handbook on International Study: For U.S. Nationals. Institute of International Education. 388 pp. $3.50. A basic reference on international education and exchange, the 1965, fourth revised edition of this manual catalogues study,

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training, and other educational opportunities abroad during the summer and academic year; discusses educational systems in nearly 100 countries; includes scholarship and fellowship information; lists organizations providing services to U.S. nationals going overseas, and pertinent government regulations.

Students Abroad: High School Student Programs. Available on request from the Council on Student Travel. A directory of summer and long-term opportunities for secondary-school students offered by member schools and organizations of the Council on Student Travel. A supplement listing nonmember programs will be published at a later date.

Although not necessarily the best or most comprehensive sources on the countries themselves, two guidebooks are particularly helpful because of the practical suggestions they offer on inexpensive travel, accommodations, and restaurants, and on the most popular student haunts in various cities:

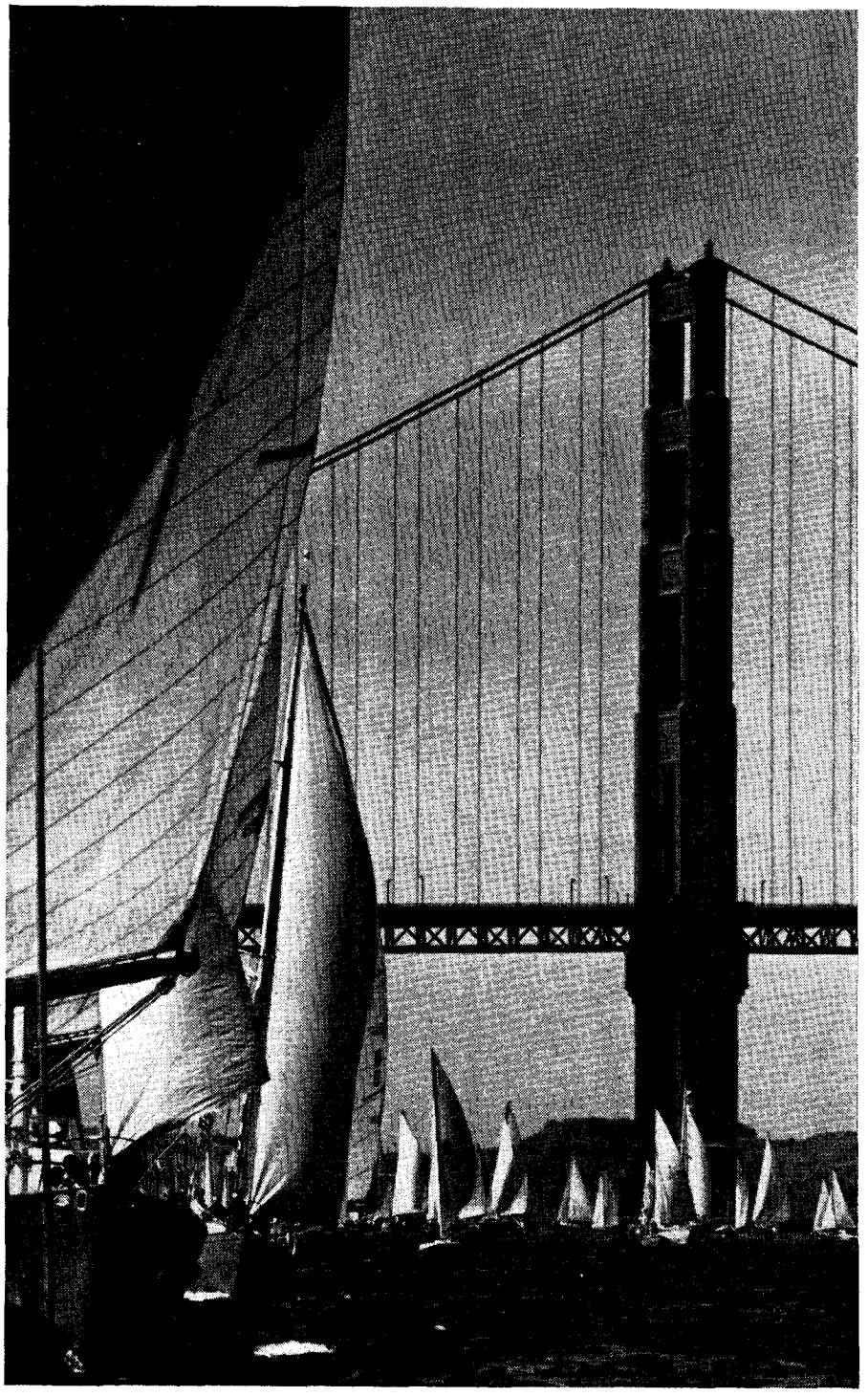
Let's Go: The Student Guide to Europe. Harvard Student Agencies, Inc., 993a Massachusetts Avenue, Cambridge, Mass. 02138. 322 pp. $1.95. This entertaining guide to forty-six cities or regions within twenty-two countries, mostly in Western Europe, was written by students especially for students. For each city there is a short list of recommended low-cost student accommodations and restaurants, nightlife, sights, and shopping. In addition, there are special chapters on hitchhiking, camping, art-buying in Europe, pubs, a wine-tasting tour of France, and skiing in the French Alps. The introduction provides miscellaneous details on documents, transportation, lodging, food, customs, and languages, and on organized summer opportunities.

Europe on Five Dollars a Day. By Arthur Frommer. Frommer, dist. by Pocket Books. 600 pp. Paperback, $1.95. Although this guide to seventeen major cities in Europe is not aimed specifically at students, most of the information on budget transportation, hotels, restaurants, and other facilities is extremely relevant for them. In fact, there are specific sections devoted to student accommodations, student agencies, and student life in this and the five-dollar-a-day guides devoted to individual countries.

Other useful student travel handbooks are published by some of the agencies described earlier:

Europe—Student Travelers Information. Available on request from the Council on Student Travel. A twelve-page booklet for the student making his own travel plans, this pamphlet suggests helpful organizations and publications, and describes special student transportation, discounts, and other services.

Student Travel — Europe. Available



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March 1 from the U.S. National Student Association. 192 pp. $1.95. This publication, which combines information formerly in two booklets, *Traveling Student* and *Handbook on Student Travel*, is an essential companion to the International Student Identity Card, purchased before leaving the United States from USNSA, through which details and an order form are available. Listed in this manual are all student hostels and restaurants, local tours and holiday centers; discounts; the routes, dates, and prices for student charter flights (up to 60 per cent off regular fares); student buses, student trains, and student boats in Europe. Application forms for them are included.

International Youth Hostel Handbook. Published by International Youth Hostel Federation. Available from American Youth Hostels, Inc. Vol. I, Europe and Mediterranean Countries (1966 edition, 160 pp.); Vol. II, America, Asia, Australasia (1966-67 edition, 108 pp.). $1 each, plus 15¢ for third-class postage. The handbooks contain rules and customs governing the hostels in each country, a listing of hostels by city, and a map showing locations. Hostel handbooks are also available for individual countries, at a cost of 50¢ each. (Note: An American Youth Hostel Pass, which entitles an individual to stay at any of 4,000 youth hostels in thirty-six countries, may be obtained from AYH at a cost of from $4 to $7, depending on the individual's age.)

Youth Hosteler's Guide to Europe. Published by the International Youth Hostel Federation. Available from the American Youth Hostels, Inc. 492 pp. $4, plus 30¢ postage. For each of twenty-one countries there is a general description of the geography, people, and culture; tourist information; suggested routes for the cyclist or walker; maps and town plans, showing hostel locations. (Seven individual chapters published in paperback are available for 75¢ each.)

THE foregoing compilation of publications on student travel is by no means complete. There are many other good books, particularly on study abroad, but some are designed for educators and program planners rather than for students; others are concerned with more specialized areas of study. Nevertheless, not only is there not enough well-planned and well-written literature available on the subject of student travel in general, more needs to be written on specific topics such as overseas opportunities for secondary-school students, student travel in non-European areas, and employment opportunities abroad.

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ETV's Historic Opportunity

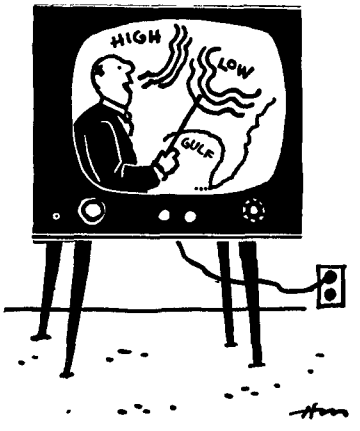
ANYONE with a sense of history will understand that a Connecticut Compromise is needed to settle the debate about educational television's future. The compromise was the great solution, at the Constitutional Convention in Philadelphia in 1787, that finally resolved the struggle between the Virginia Plan and the New Jersey Plan—a conflict that had locked the convention delegates in long, excited debate that hot summer.

The Virginia Plan called for a new, strong central government, and the New Jersey Plan sought merely to alleviate and not to cure the difficulties of the Government under the Articles of Confederation. In terms of the modern educational television scene, the Virginia Plan may be likened to the Ford Foundation's proposal for a new structure to finance noncommercial television with earnings from satellite transmission of commercial television shows. The Broadcaster's Nonprofit Satellite System, designed by McGeorge Bundy, president of the Ford Foundation, and his television advisor, Fred W. Friendly, former president of CBS News, is a bold, imaginative plan to provide informational, cultural, and instructional services based on a fully interconnected, live network of all educational television stations. The contemporary equivalent of the New Jersey Plan of 1787 is the Corporation for Public Television, recommended recently by the Carnegie Commission on Educational Television—a nonprofit, nongovernmental organization financed by a mixture of private and federal funds.

Public Television, as conceived by its Carnegie Commission architects, would strengthen local and regional services, provide only occasionally for live, interconnected hookups of ETV, and avoid a "fourth national network along the lines of the BBC." It would seek to avoid "the twin dangers of central control and uniformity." The new Congress, perhaps at the current session, will take up consideration of the competing plans; and it remains to be seen whether or not Senator Warren G. Magnuson (Democrat of Washington) and Senator John O. Pastore (Democrat of Rhode Island), two chairmen of committees with interest in these matters, will qualify as inheritors of the genius that characterized the delegates Sherman, Johnson, and Ellsworth of Connecticut, who engineered the historic compromise of the Constitutional Convention.

To adopt the Ford proposal would be wise but perhaps not possible. To adopt the Carnegie Plan would perhaps be possible but not wise. The Bundy-Friendly vision is cast in the dramatic, professional mode. It would give the nation a vigorous, national, noncommercial network, capable of instant decisions in the coverage of public affairs, willing—if ultimately permitted—to contribute to meaningful, public dialogue on matters of controversy. Its very capacity to move in Hamiltonian terms, however, frightens the Jeffersonian advocates of local autonomy. The educational stations, their state and municipal legislatures, the diverse school systems—traditionally jealous of prerogatives—and academic empires shy away from the bigness and boldness required to compete with the popularly entrenched commercial broadcasters for the attention of great numbers of the people. Southern politicians, particularly, would frown on the prospect of Eastern intellectuals making strong statements on the educational television network about civil rights, for example.

THE Ford Plan's method of financing flies in the face of private enterprise tradition: it suggests that savings generated by new technologies be shared by stockholders with the general public. The Carnegie Commission recommends that the consumer pay again, by a manufacturer's excise tax on new television sets, for a service promised him but never delivered by the commercial television licensees. The Commission's purpose was admirable—to provide a stable funding for the support of public television, insulated from political control. The Carnegie Plan, however, is more a strategy for getting action from Congress and placating potential critics of the proposal than it is a viable philosophy of educational television to meet the challenge of the time.



The Carnegie proposal points agreeably to a mountaintop no one would refuse to enjoy—but the gear it provides for the climbers is most modest. Be content, it says to Cinderella educational television, with programs ranging from $2,000 to $45,000 for an hour's production, while elder sister commercial television revels in $120,000-an-hour-and-longer productions. Do everything the profit-makers are supposed to do, but do it more intelligently, more vigorously, more imaginatively—on far less money. The members of the Commission may be educational statesmen, but they forget what every broadcaster knows—to run an effective network requires a necessary degree of central control, and a pooling of resources not readily relinquished by diverse managers of territorial enterprises.

The Congress should seek, in merging the best features of both plans, the goal of the wise and the possible. Critics of Ford's satellite system have argued that it will yield inadequate funds. Is there any reason why federal funds cannot add to the yield? Local stations need strengthening, but they also need a lifeline to a strong, producing organization, capable of responding quickly to news breaks.

The many, independent elements of the educational television establishment may be tempted by the Carnegie lure of autonomy and comparative luxury, but they would be missing their historic opportunity if they settled for the illusion and not the reality of interconnection. The Ford Plan, like the Virginia Plan, proposes fundamental changes and goes to the roots of the national necessity. The times call for a communication channel to the wide public that will provide not only cultural excitement but also the daring scrutiny our institutions must have if they are to survive. Local autonomy can make an important contribution to this challenge—but it cannot manage it alone.

The problems in a Ford-Carnegie merger are exceptionally varied and complex. They may even call for a timely, one-package reexamination of the Educational Facilities Act and the Communication Satellite Act, both passed in 1962, and the antiquated granddaddy of them all, the pre-satellite Communications Act of 1927-1934. The essential notion to remember, though, is the one George Washington raised, in remembering the Constitutional Convention at which he presided: "It was for a long time doubtful whether we were to survive, as an independent republic, or decline from our federal dignity into insignificant and withered fragments of empire."

—ROBERT LEWIS SHAYON.

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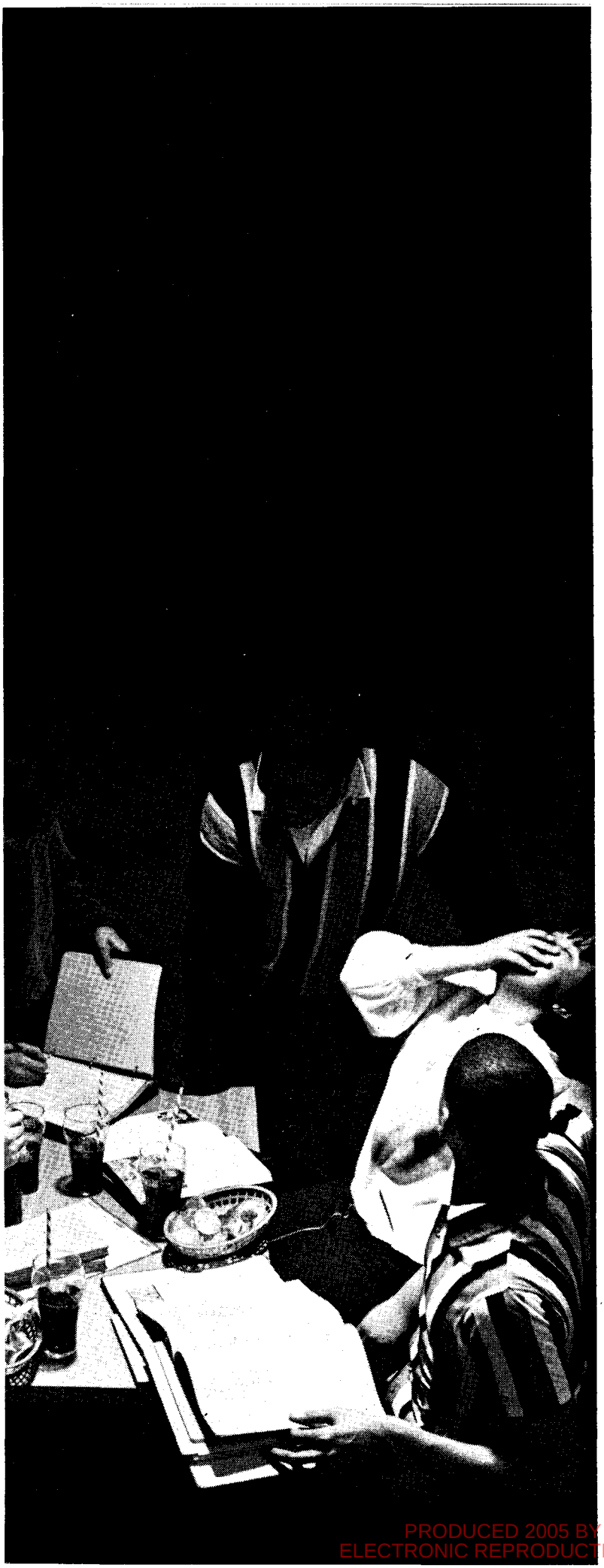

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The Imperatives Remain

PRESIDENT JOHNSON views the present as a time for evaluation and consolidation. "The 88th and 89th Congresses," he noted in his State of the Union Message last month, "passed more social and economical legislation than any single two Congresses in American history." Given the central role of education in contemporary life, it is not surprising that much of this legislation had to do with the schools and the social issues with which they are so intimately concerned. "We have improved the education of 7,000,000 deprived children, and this year alone, we have helped almost 1,000,000 students to go to college," the President reported. "We have given 1,000,000 young Americans a chance to earn, through the Neighborhood Youth Corps, or through Head Start, a chance to learn."

The President viewed this record with justifiable pride, but also with considerable candor. Creation of new instruments for social progress, he noted, "required trial and error, and it has produced both." And now, he said, the time has come to evaluate every program. "Where there have been mistakes, we will try very hard to correct them. Where there has been progress, we will try to build upon it."

Critical evaluation of the new programs and their administration is clearly needed. A great deal of money has been spent, but much of it has been used simply to reinforce inadequate systems and practices, and to finance more luxuriously programs that had already been found wanting. No one knows just how much—if at all—the education of those 7,000,000 deprived children was actually "improved." And we need to know.

Much has been done. But measured against the magnitude of the educational task that remains, if we are to give reality to the phrase "equality of educational opportunity," a barest beginning has been made.

And there are ominous signs that too many of the supporters of the social and educational revolution that has been reshaping the nation's schools are willing to allow the initiative to pass to the opponents of change. Before the elections last November, the "liberal" forces—in and out of Congress—were strangely silent while ultra-conservative representatives pilloried U.S. Commissioner of Education Harold Howe II for his administration of Title VI of the Civil Rights Act.

The tone of the President's message was predictably conciliatory—following the serious reverses his party suffered in the recent elections. "So let us resolve now," he said, "to do all that we can with what we have, knowing that it is far, far more than we have ever done before, and far, far less than our problems will ultimately require."

The President's caution is understandable—the problems he faces at home and abroad are almost endless. Yet the necessity for stemming the waste of human resources that educational inadequacy and inequality breed will not wait for administrative convenience. A call for evaluation of programs already launched can too easily become a means for avoiding action. The President's program for education will become clearer in the coming months; let us hope it includes not only proposals for needed action, but also the sense of urgency that makes action possible.

THE EDITORS.

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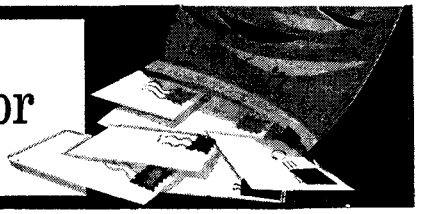
Letters to the Editor



Church and State

SR IS TO BE COMMENDED for opening its pages to the exchange between William Ball and Leo Pfeffer on the subject of federal aid to children in nonpublic schools ["Congress Shall Make No Law. . . ." *SR*, Jan. 21]. On balance, the two special pleaders did an excellent job of presenting the issues in a sane and responsible manner. This alone makes the statements unique and worth reading.

It seemed to me, however, that Mr. Pfeffer closed his article on a discordant note with the implication that Catholic elementary and secondary schools are becoming havens for white children fleeing integration in the public schools. Historically, Catholic schools were integrated in many communities long before the 1954 U.S. Supreme Court *Brown* decision. The Washington *Post* (9/13/66) stated that Negro enrollment in the Capital's parochial schools has almost tripled since 1955, but the city's public school enrollment has only doubled. A study of integration in New York City's parochial schools indicates that 50 per cent of the children are Negro or of Spanish American origin, and thirty-five parochial schools in racially mixed areas of Manhattan and the Bronx are better integrated than the neighborhoods in which they are located.

VINCENT P. CORLEY.

St. Louis, Mo.

THE MANY RELIGIOUS and racial problems that have faced the Supreme Court and Congress during the past few years involving our public schools clearly indicate that what we in the United States have called public schools have been, in reality, Protestant parochial schools for white children. Catholic, Jewish, and Negro students have been made painfully aware that the calendar, holiday observances, textbooks, decorations, curricula, inferior buildings, and the general philosophy within the public school system have all favored the majority culture of white Protestant Americans. The battle lines have always been clearly drawn so that the "public school system" for the white Protestant majority, which has been financed by the American tax dollar, will continue to be supported by public funds and that little or no financial support would be given to any other religious or racial group.

The simple facts indicate that the state provides a white, Protestant, parochial school system and is vigorously defending its privilege by forcing sectarian groups to be doubly taxed by paying their regular taxes and paying their private tuition, thereby making it so much cheaper to maintain the white Protestant schools because so many sectarian pupils are being privately educated.

Let's stop the sham and recognize once and for all that the "public school system" which has been so vigorously defended never did and does not exist today. If federal and state funds can be used to support white Protestant parochial schools, why not for all other creeds and colors?

DR. OSCAR FLEISHAKER,
Rabbi,
Beth Israel Center.

Madison, Wis.

MOST OF THE DISCUSSION offered by William B. Ball on the use of federal funds in parochial schools is irrelevant. He points out that some folks in the past have been nasty to Catholics. This is as relevant to the discussion as what the Catholic Church did to the Protestants during the Inquisition.

The issue is simply that of public subsidy to church schools—whether this is good policy or not. We don't think it is. For one reason, such a subsidy is nothing but a subsidy to a church—unsound procedure in a country which separates state and church. Another reason is that the practice would decimate the common schools. With public funds available, all shapes and kinds would get into the subsidy deal.

Mr. Ball seems to think that we must subsidize church schools in order to help poor children. There are other ways of helping them.

He seems to think, too, that there is an overwhelming consensus which favors public assistance to church schools. The polls don't support him. For example, the Nebraska vote on this issue in November snowed the sectarians under. Evidently, Ball arrives at his consensus by talking with himself.

C. STANLEY LOWELL,
Editor,
Church & State.

Washington, D.C.

IN HIS ARTICLE, Mr. Ball has made a forceful plea for a rational approach to the complex issue of church-state relations. He has, however, again confused the basic issue by citing adventitious problems.

Certainly the primary effect of busing a parochial schoolboy can hardly be said to be religious, but what does the church do with the money saved?

What is in the last analysis undeniable is the fact that a dollar given by me in the form of a tax by the state to support the projects of the state, which is then used to implement a free lunch program in a church school, is a dollar used to establish and maintain that school and its religious orientation. It is therefore a dollar used in violation of the First Amendment to the Constitution of the United States of America.

ERNEST B. MURPHY.

Malden, Mass.

MR. BALL speaks of a "crusade" instigated by "absolutists," but really whose "crusade" is it?

It is not the believers in church-state separation who: sponsored busing of children to parochial schools at public expense on an ever increasing scale, authorized released time, introduced prayers into public schools, legislated free textbooks for parochial schools, passed college "dormitory" loan bills—and the like.

Rather we have been fighting a holding action against continuing encroachment on the "vital principle." Would that we could, in Ball's own words, mount a "crusade" that the Catholic Church supported over 100 years ago and that many Catholics still support.

ROBERT M. STEIN,
American Ethical Union.

New York, N.Y.

Two Awards

Saturday Review's Education Supplement twice received recognition when the Education Writers Association made their annual awards on February 10:

Bernard Bard, education writer for the New York *Post*, received first prize in the magazine article category for "Why Dropout Campaigns Fail," which appeared in *SR*'s September 17 issue.

James Cass received the award for the best editorial on education for "Do We Really Want Equality?" which appeared in the issue of December 17.

English Education

I READ with great interest the article by James D. Koerner, "Reform and Revolution in English Education" [*SR*, Jan. 21]. The article's factual information is, I think, correct, but in my mind it is doubtful whether Mr. Koerner has placed enough emphasis on the forces of resistance to change.

It is true that, after the Labor victory of 1964, the government spoke of the establishment of comprehensive schools as "national policy." However, the Labor majority in Parliament was very thin, and the government didn't push the issue of comprehensives. The Department of Education and Science issued a circular, dated July 12, 1965, on the subject of comprehensives, but the circular was permissive and not mandatory. It requested, but did not demand, that local education authorities submit their plans for reorganizing secondary education along comprehensive lines.

It was not until just before the elections of March 1966 that the Labor government really began to force the issue, and even then the circular from the Department of Education and Science said that future school building programs would not be approved unless they were planned along comprehensive lines. There was no demand that existing local systems, based on "eleven-plus," be altered.

I think Koerner is quite right in pointing out that "the defenders of the present sys-

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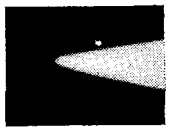
How do you describe a parabola?

A jet of water a pattern in light  a bouncing ball each illustrates the mathematical model of a parabola. There is no *single* way to picture a parabola in *Mathematics · An Integrated Series,* a new four-year program for secondary schools.

In the good old days, high school students were treated to separate and generally unrelated courses in algebra, geometry, and trigonometry. In each course a problem was presented in a limited way—*i.e.*, algebraically, geometrically, trigonometrically.

But in *Mathematics · An Integrated Series,* a problem can be explained by the appropriate mathematical model, drawing on a method of teaching that spirals upward by introducing "new" concepts on the base of "old" concepts.

Of course there is more to building a four-year mathematics program than this. If you are interested in what Drs. Price, Peak, and Jones, the authors of *Mathematics · An Integrated Series,* have achieved, we invite you to write to Bryan Bunch, Senior Mathematics Editor, Dept. R, Harcourt, Brace & World, Inc., 757 Third Avenue, New York, New York 10017.

By the way, if you are wondering what happened to algebra, geometry, and trigonometry—they are still taught, and taught thoroughly, in this textbook series. We have learned not to throw out babies with bath water.

No less than a Publisher **Harcourt, Brace & World, Inc.**

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—Sybil Shelton (Monkmeyer).

URBAN SCHOOL INTEGRATION: STRATEGY FOR PEACE

By ROBERT L. CRAIN, *assistant professor of sociology, University of Chicago, and a senior study director of the National Opinion Research Center; and* MORTON INGER, *research sociologist at the Center for Urban Education, New York.*

THE STRUGGLE over de facto school segregation, which has turned the urban North into a political battleground, may well be coming to an end. During the past four years, the desegregation controversy has been *the* issue in school board elections from Pasadena to Boston. It has spurred the growth of anti-Negro organizations in a number of cities, and it was the spark that set off a riot in Cleveland. Despite this unattractive history, there is considerable evidence that intense conflict over school integration is avoidable, and that in only a few years widespread school integration without conflict will be the rule rather than the exception.

From 1964 to 1966, the National Opinion Research Center, under a contract with the United States Office of Education, studied the desegregation issue in eight Northern and seven Southern cities. Among them are New Orleans, Atlanta, Montgomery, Columbus (Georgia), Jacksonville, Miami, Baton Rouge, Pittsburgh, Baltimore, St Louis, Buffalo, San Francisco, and Newark. [The results of the study will be published by Aldine Press this spring, under the title *School Desegregation: Comparative Case Studies of Community Structure and Policy Making.*] One of the surprises of that study is that every city has *not* had conflict. Newspapers and magazines have not brought their readers a systematic picture—the good news as well as the bad.

Boston's Louise Day Hicks and former Chicago superintendent Benjamin Willis are household names, but how many Americans have heard of Daniel Schlafly of St. Louis and William Rea of Pittsburgh? The battles in Boston and Chicago have made good newspaper copy; but the news from Pittsburgh, Baltimore, Los Angeles, St. Louis, and Detroit is more often good than bad and may be more significant—but is largely ignored by the press. St. Louis, for example, while dramatically increasing the number of elementary school students in integrated schools, has induced the white voters to support school taxes and to elect Negro school board candidates.

What is the difference between the conflict-ridden cities and those that

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have made progress peacefully? The major common factor in the cities that have made progress and kept the peace is a school board made up of what we call the civic elite—community leaders or their wives who have achieved success in the business or financial world and have shown a commitment to the community by volunteering their time for civic projects. Though they are in touch with other business and civic leaders, these people are somewhat aloof from day-to-day party politics. In short, they are not aristocracy, but they have energy, skill, prestige, and considerable political independence. In contrast, the cities which have had little integration and a great deal of conflict have boards which are made up of professional politicians or of individuals whose function it is to represent the various political, religious, or ethnic factions in the community. These findings, it should be noted, operate whether the board members are appointed or elected. If the cities studied are listed in order of the number of board members who are civic leaders, and then listed again in order of their acceptance of integration, the two listings are nearly identical.

Why are the "civic boards" better able than the others to handle this issue? Partly because, not being separated by barriers of ethnicity and political loyalties, the civic elites have an easier time reaching agreement among themselves. But more importantly, the civic elites are better qualified by training and experience to deal with ambiguities; and the crucial characteristic of the de facto segregation issue is its lack of clarity.

The issue has revolved around three difficult questions. First, what does the civil rights movement really want? If the leaders had simple and concrete goals (e.g., reduce the overcrowding in P.S. 78), the job of a school board would be much simpler. But the typical civil rights leader wants something that is not only vague but sacred and uncompromisable —racial equality. The physical fact of integration is not enough; the goal is public commitment to the *principle* of racial equality. Public officials are unaccustomed to this type of demand. If asked to provide more crossing-guards or to clean up the school yards, most boards can act with alacrity. But here they are asked not only to integrate some schools but to demonstrate the purity of their thoughts about race and democracy. If they have sinned in the past, they must confess their sins and expel the offending administrator.

ALL the school boards, including the ones that made progress, were made uncomfortable by this aspect of the issue. But the civic leader boards were able to keep their equilibrium. They either ignored the ideological aspect and tried to make concrete improvements or quickly drafted a policy statement in favor of racial equality and integration. The boards composed of ethnic-group representatives, on the other hand, took the demands as an invitation to an ideological war. The civic leader boards cooled the controversy, whereas the ethnically balanced boards escalated it.

The second difficult question is: What will the white parents accept? No one is sure. School officials have been conscious of a strong anti-Negro sentiment, which they fear will produce votes for the neighborhood-school candidates for the school board. But when desegregation actually takes place, the officials have been astonished to find that there is only a timid and short-lived opposition. The paradox appears also in the national surveys of white attitudes toward Negroes. In one national survey taken by the National Opinion Research Center in 1963, 64 per cent of the white population said that they disapproved of the civil rights movement. But in 1965, when the Gallup Poll asked, "Would you object if your child had to go to school where there were a few Negroes?" 95 per cent of the whites living in the North said they would not object.

This is the 1960s version of the American dilemma. The majority of Northern whites have no particular objection to school integration that occurs naturally, but they object to anything which looks like a capitulation to the demands of the civil rights movement. Thus, cities which began rather extensive desegregation programs *prior to* any strong, open civil rights demands have experienced little white opposition. Neither have those boards which made it clear that they considered school integration a worthwhile goal. But boards which have begun even minimal programs by saying that they were only acting *in response to* civil rights demands have experienced extensive white opposition.

The third and central difficulty has been that no one was sure exactly why integration was a good thing. No research had been done on the subject for a decade; as a result, when a dubious school official asked for evidence to prove that integration would be educationally beneficial, none could be cited. The famous reference to social research in the Brown decision was more than a little embarrassing because the research was neither adequate nor relevant. Nonetheless, some school officials have taken it as a matter of faith that de facto segregation is harmful to the Negro pupils and perhaps to the white pupils as well. These superintendents regard school integration not as a matter of brotherhood but as an educational necessity.

We can expect the education profession to develop a strong commitment to integration as an educational tool. Though there are now relatively few school superintendents who think integration is educationally beneficial, their number is growing rapidly. We have already reached the time when the ambi-

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—*Wide World.*

"The struggle over de facto segregation has turned the urban North into a political battleground."

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BROOKLYN'S BUS TO EQUALITY

By BERNARD BARD, *education writer for the New York Post.*

EACH MORNING at 7:45, an empty school bus stops at Pearson Avenue and Avenue U in the Mill Basin section of Brooklyn to pick up Allen Galperin, a twelve-year-old blond, freckle-faced boy with a troublesome cowlick. After Allen hops aboard, the bus cuts southwest to Sheepshead Bay and then meanders north across central Brooklyn, making fourteen more stops at such places as Marine Park, South Flatbush, Prospect Park South, and Crown Heights. At each stop, white children come aboard.

After a ride of about an hour, covering some fifteen miles, the bus pulls up in front of Public School 20 at 225 Adelphi Street, Clinton Hill, on the edge of Bedford-Stuyvesant, one of the largest Negro and Puerto Rican ghettoes in the country. P.S. 20 has an enrollment of 1,288, of whom 750 are Negro and 310 are Puerto Rican. The 228 whites—including Allen Galperin and his thirty-eight bus-mates—are a minority of 18 per cent.

The trip that begins in Mill Basin and ends in the neighborhood of worn-down brownstones around P.S. 20 is the longest school-bus ride in the city. It is unique for a more important reason: The children on the bus have abandoned virtually all-white neighborhood schools because their parents believe in the superiority of integration. The young members of the self-styled Route 20 Club are in a class by themselves—white volunteers for school desegregation.

The program is now in its third year, having shown a durability that does not surprise the parents but may have raised some brows at the Board of Education. Some school officials called the parents "fakers" and "nuts" when they first announced they would send their children to a predominantly Negro school. One supervisor told P.S. 20's principal, Carl V. Warren, "It won't last two weeks; wait till the first snow." When snow came and the bus broke down, the white parents organized a car-pool. Attendance was good.

THE idea for what has come to be called "Reverse Open Enrollment" was germinated during the 1964 fury over the city's school-desegregation proposals, a battle that produced boycotts by civil-rights groups and counter-boycotts by Parents and Taxpayers, enemies of busing. At the peak of the excitement, a group of white parents in south Brooklyn decided to stage "a white sit-in for integration." They hired a bus, went to all-segregated P.S. 21, in the heart of the Bedford-Stuyvesant ghetto, were met on the steps by a district superintendent who warned them they were breaking the law, and brushed past her, to be herded by police into the auditorium.

Warren, whose school a few miles away offers a semblance of integration, called the parents some weeks later and invited them to visit. "I promise not to lock you in the auditorium," he added.

Individually and in groups, the parents took him up on the invitation. They were impressed by Warren, his faculty, the atmosphere, and the special services the board had invested in P.S. 20 to enrich the program and lighten class sizes. They proceeded to sign up parents, got the school system to supply a bus, and the Route 20 Club came into existence on the first day of the fall term, 1964.

In holding power as well as staying ability the project has been a success. The first year, thirty-nine children made the trip. Next year, the bus picked up forty-three. During the 1966-67 school year, there are thirty-nine passengers for P.S. 20. So far, three children who graduated from the school have opted to attend Rothschild Junior High School (294) a block away. So they continue to take the bus, bringing the passenger total to forty-two.

"I think I made the perfect decision," says Marc Schneer, fourteen, a redhead from Flatbush who went from P.S. 20 to J.H.S 294. "I didn't want to lose all my friends. Why should I? And I love the trip. We sing out of tune—and out of turn. And some days we battle a little, like New York was coming to an end."

There are other measures of success. Principal Warren has found, on the basis of achievement-test results, that "the children did as well or better than they were doing in their neighborhood schools." The parents are convinced their children are getting a more realistic preparation for life in a multi-racial city. Thus far there have been no quitters because of dissatisfaction with the school or because of racial tension, which has been absent.

Predominantly, the parents are college-educated professionals; about half are teachers. Other parental sponsors of the Route 20 Club include social workers, a public-relations executive, several

The Route 20 Club—"The parents are convinced their children are getting a more realistic preparation for life in a multi-racial city."

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newspapermen, a stockbroker, a free-lance sound engineer, a nurse, and a television cameraman.

The P.S. 20 phenomenon has spread to P.S. 307, near the low-income Farragut Houses project and next to the Brooklyn Navy Yard. It, too, is a ghetto school, in a hard-to-reach factory district. A year ago forty-nine white pre-kindergarteners began coming by bus into the school from middle-class enclaves such as Canarsie, Bensonhurst, and Gerritsen Beach, many of the same neighborhoods that supply the Route 20 Club. This year an additional sixty-four four- and five-year-olds joined the travelers to 307. Their presence ensured integrated rather than segregated pre-kindergarten and kindergarten classes, and led Assistant Superintendent Elizabeth C. O'Daly to exult: "At the rate we're going, we'll integrate this school from the bottom up."

The white parents who bus their children to Carl Warren's school wish Miss O'Daly's enthusiasm was more widespread in the school hierarchy. They feel that a failure to properly promote and publicize the Route 20 Club has kept down numbers and limited the program from spreading to more than just one other school. When they asked for publicity, the Board of Education ran a story in the "Staff Bulletin" which circulates among teachers, but not parents. Some recruits have reported abuse from principals, who warned: "If your child leaves, you'll never be able to get him back in here even if you come dragging him back." Most of all, the Route 20 pioneers do not feel they have the official blessings of the Board of Education, a show of support that would persuade on-the-fence parents the experiment is "not a bargain-basement operation," in the words of George Kapp, chairman of the physical science department at James Madison High School. His daughter, Edna, ten, is a fifth-grader at P.S. 20. She commutes from Sheepshead Bay.

One of the project's chief official boosters is Assistant Superintendent Jacob Landers, former integration coordinator. He says the bus ride into P.S. 20 is destroying several myths—"that busing harms children, that the academic level of middle-class whites suffers if they are mixed with Negro children, that a neighborhood school is necessarily a superior school."

It was a central argument of P.A.T. that busing should not be inflicted on the innocent young. "We wanted to actively refute that argument by our own example," says parent Kapp. "So far as the kids are concerned, we are convinced this is a great success."

P.S. 20 is not a heart-of-the-ghetto school, of course. Had it been, even Warren admits "the program would probably have fallen flat on its face." While the zone embraces much poor housing, there are also middle-income integrated apartment developments, such as Kingsview, Willoughby Walk, and University Towers, the latter near Long Island University. There are about 400 middle-income children of all races who are largely concentrated in ability-grouped high-achieving classes. Some twenty-five of the bused-in youngsters are in these fast-track classes, which are evenly balanced racially; thirteen are in middle-level classes in which whites are a minority; and one child is in a slower "opportunity class" in which there are only two other whites. Those involved believe they have proved a point, which Warren states this way:

"The numbers involved here are insignificant. But the idea is most important, that white children can be inconvenienced . . . they can be bused . . . and get a good education."

School Integration: Three Approaches

Evanston, Illinois

THE CITY OF EVANSTON, a middle-class Chicago suburb, will integrate its schools, now 22 per cent Negro, by changing district boundaries and converting one formerly all-Negro institution into a laboratory school.

The integration plan, adopted by the Board of Education last November, is a consequence of two years of community study and debate. Its details were developed on the basis of population patterns and other data processed through a computer programed to develop maximum integration with a minimum disruption of neighborhood school patterns. The major ingredient, however, was a continuing series of community meetings and public hearings to enlist the support of citizens and to accommodate their views. The plan will not be fully implemented until next fall; in the meantime, the school system is planning summer seminars for teachers who have never worked in integrated schools, and a "buddy system" for students and parents of students who will be transferred to new schools in September.

Boston, Massachusetts

TWO INDEPENDENT community organizations, neither of them associated with the Boston School Committee, are now busing children out of the city's ghetto schools. The Metropolitan Council for Educational Opportunities (METCO) is operating a program that takes 220 inner city children to schools in seven suburbs, among them the most prestigious systems in the area. METCO, financed by grants from the federal government and the Carnegie Corporation, is directed by representatives of Negro organizations, by members of the suburban school systems involved in the program, and by a number of independent individuals from the Boston area.

The other busing program, Operation Exodus, also grew out of the bitter desegregation struggles in the Boston system, but unlike METCO, it operates entirely within the city. In the fall of 1965, after the Boston School Committee refused to bus Negro children from overcrowded ghetto schools to schools in white neighborhoods that had extra space, a group of Negro parents, taking advantage of an open enrollment policy, organized its own busing and tutoring project. Financed by individual gifts from suburban residents, ghetto Negroes, and by funds raised at charity concerts and dances, Exodus in 1965-1966 transported approximately 400 children each day. This year, with some support from the Ford Foundation and at least a tentative prospect of federal assistance, Exodus is busing close to 900 children to twenty-five Boston elementary and junior high schools.

Hartford, Connecticut

SOME 265 DEPRIVED children in the city of Hartford are being bused to five Hartford suburbs—West Hartford, Simsbury, South Windsor, Manchester, and Farmington—in an experiment designed to determine whether integrated classes and extra services will upgrade the level of education of such students. In West Hartford, the experiment was further refined to learn whether integration alone, without extra services, will raise classroom performance. Some of the children who are being bused to West Hartford are in classes with extra teachers and teacher aides, some are not. The performance of these two groups will be compared with that of two similar control groups in the core city schools. This experiment, financed by state and federal funds, may determine, said West Hartford's Superintendent of Schools Charles O. Richter, "whether it is money or mixing that will make the difference for deprived youngsters from the central city."

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EDUCATION'S "ROMANTIC" CRITICS

By PETER SCHRAG

IN THE FREE-FOR-ALL of educational commentary, where the half life of ideas is pitifully short, the ashes of fallen gods often materialize in the bodies of new critics. Jefferson and Rousseau returned in the form of John Dewey, Pestalozzi in the work of Maria Montessori, and now Dewey is re-emerging in what is probably the most significant body of educational criticism since World War II. What makes this criticism significant, however, is not its debt to the master, but its irreverent freshness, and, more often than not, its radical refusal to accept the terms of the increasingly sterile debates of the past twenty years.

The new critics – Edgar Z. Friedenberg, Paul Goodman, Jules Henry, John Holt, and others—are far too independent and cantankerous to develop a consistent voice or anything that could be considered a program, but their common defense of children and adolescents and their fundamental attacks on established practices have given them a place apart from the conventional critics. They have been attacked as anti-intellectuals and hailed as saviors. But for the most part the established leadership of American education has simply ignored them.

In many respects the new critics are more interested in the processes of growing up, in learning and experience, than they are in the formalities of educational programs, the design of curricula, or the planning of administrative conveniences. They share with Dewey a faith in the healthy capabilities of children and with Rousseau a belief that "everything is good as it comes from the hands of the creator; everything degenerates in the hands of man." Holt writes that "nobody is born stupid," that "we encourage children to act stupidly." In their common view, a hostile society and its educational system cripple and destroy the processes of learning, the dignity of youth, and the natural instincts of curiosity and self-realization, and they regard schools particularly as coercive instruments designed to enforce conformity and deny self-esteem. Their tone is often that of the radical left, but the values are conservative, upholding the virtues of honest, meaningful work, of community and family, and of civil human relationships. Some of this criticism – and notably Goodman's – contains a sense of loss and a feeling that somewhere in the past the world offered opportunities to the young—that there is no longer any "man's work" to do. To Goodman, the society now looks on the young not as individuals but as part of some "national purpose," making them "an exploited and an outcast class."

Although the new critics are all teachers, and are all affiliated with American education, they belong to no establishment, not even to a single kind of institution. Spiritually—and often physically —they are itinerants. Their home, if they have one at all, is the liberal weekly or monthly, the campus lecture platform (often at the invitation of students), and occasionally the scholarly journal. Friedenberg is a sociologist now teaching at the University of California at Davis, Goodman a humanist and novelist who has become a kind of academic traveler, Henry an anthropologist at Washington University (St. Louis), and Holt a teacher in a private secondary school. Nevertheless they share common attitudes derived from their belief that contemporary society and its educational system are hostile to the processes of learning and maturation. Goodman's books—*Growing Up Absurd* (1956), *The Community of Scholars* (1962), and *Compulsory Mis-education* (1964)—Friedenberg's *The Vanishing Adolescent* (1959) and *Coming of Age in America* (1965), and Henry's *Culture Against Man* (1963) are variations on the theme of alienation, empty conformity, and middle-class repression. Holt, in *How Children Fail,* is primarily concerned with the strategies teachers and students employ in the classroom—the way students learn to beat the system without learning to understand mathematics or science or history; Friedenberg is preeminently a sociologist of adolescence; Goodman the voice of the alienated college student and the elder statesman of the New Left. But their works overlap and intersect. They are all reports on the emptiness of the adult world and on the way teachers, guidance counselors, parents, and administrators seduce and coerce children into self-denial, how they teach them games of evasion, and how they deprive them of their desires for honest confrontations with the adult world.

Friedenberg writes in *The Vanishing Adolescent*:

> Adolescent growth can and should lead to a completely human adulthood; defined as a stable sense of self, it could lead nowhere else. . . . Youngsters who do not achieve this stability [are], in a sense, victims of cruelty, misfortune, or social pathology. . . . But they are also the products of what, in our society, is normal growth; of growth that is consistently distorted so as to lead to the outcome society actually expects, and under ordinary circumstances, rewards. . .
>
> Subjective intensity, disciplined but not repressed, lies at the heart of inte-

—*Werner Wolff (Black Star).*
Friedenberg

EDGAR Z. FRIEDENBERG:

"The whole experience of secondary education . . . is set up in such a way as to insure that individual adolescents will become alienated from their own inner life; they are given no opportunity to examine it, and are punished if they permit it to direct their actions."

—*The New York Times.*
Goodman

PAUL GOODMAN:

"Fundamentally, there is no right education except growing up into a worthwhile world. Indeed, our excessive concern with problems of education at present simply means that the grown-ups do not have such a world. . . ."

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grity, of artistic creativity, and of adolescence. It seems to me in the last analysis, that *this* is what terrifies the contemporary middle-class adult most. Any individual through whom subjective intensity may intrude into the processes of bureaucratic equilibrium is extremely threatening to our society.

The argument is that adults fear adolescents, fear their unrepressed instincts and their honest questions—sexual and otherwise—because the adults themselves are too involved in conflicting commitments and ambiguous moral situations. Indeed, Friedenberg says, contemporary American society simply cannot tolerate the natural humanity of the young. It must therefore confuse and twist it, leaving an accumulation of pathology in its wake. To Goodman, dropouts, delinquents, and college beatniks are all victims of the same process, and have all refused to accept the terms of organized society and the empty rat race (his phrase) which it imposes. Here, as in other ideas, Goodman and Friedenberg borrow a great deal from David Riesman and Erik Erikson, who were among the first to explore the paths of contemporary alienation and conformity. What they add to these ideas, however, is not simply popularization or the optimistic view of human nature derived from Rousseau and Dewey, but also their observations of the demands and denials which schools and teachers inflict on the young. They are not interested in test scores, rates of college admission, and other ordinary means of evaluation. But they have gone to the classroom and the campus and have chosen to look at things that most teachers and administrators have never seen. They have become adept at analyzing the sociological and pedagogical games that schools and teachers play with their students, how they teach children to pretend and prevaricate. In *How Children Fail*, Holt concludes:

> We have only to convince ourselves that a lie will be "better" for the children than the truth, and we will lie. We don't always need even that excuse; we often lie only for our own convenience. . . .
>
> We present ourselves to children as if we were gods, all-knowing, all-powerful, always rational, always just, always right. This is worse than any lie we could tell about ourselves. . . . As we are not honest with them, so we won't let children be honest with us. . . . We require them to take part in the fiction that school is a wonderful place and that they love every minute of it. They learn early that not to like school or the teacher is *verboten*, not to be said, not to be even thought.

For Goodman, the whole process of conventional education is brainwashing:

> The components are a uniform world-view, the absence of any viable alternative, confusion about the relevance of one's own experience and feelings, and a chronic anxiety, so that one clings to the one world-view as the only security. This *is* brainwashing.

Holt and Jules Henry advance the argument further with their contention that the whole educational process is obsessed with fear. "In order not to fail," says Henry in *Culture Against Man*, "most students are willing to believe anything and not to care whether what they are told is true or false. Thus one becomes absurd through being afraid; but paradoxically, only by remaining absurd can one feel free from fear." When Holt and Henry write that schools teach children to be stupid, they are describing a system that sacrifices curiosity and intelligence to the cause of order and simplicity in classroom management. To cite Henry again: "An intellectually creative child may fail, for example, in social studies, simply because he cannot understand the stupidities he is taught to believe as 'fact.' He may even end up agreeing with his teachers that he is 'stupid' in social studies. Learning in social studies is, to no small extent . . . learning to be stupid. The child with a socially creative imagination will not be encouraged to play among new social systems, values, and relationships; nor is there much likelihood of it, if for no other reason than that the social studies teachers will perceive such a child as a poor student."

Friedenberg, who sees conventional education in highly sophisticated terms, and who is considerably less prone to polemics than most of the others, describes the school—especially the high school—as a great engine functioning to obfuscate the human instincts and moral quests of the young. The school is more interested in good public relations, administrative convenience, and political peace than it is in the growth of its students. Thus, instead of confronting the problems of students directly, it denies or evades them, teaching its students that "they can only win esteem by how they look and behave, not for what they are. . . ." He continues:

> It is more firmly convinced than ever that its job is to teach youngsters to respond to other people's expectations. While it emphasizes the expression of personality, it conveys to the student that personality should be built on certain standard plans, superficially varied according to taste, and that expression should consist of a fairly continuously emitted code signal by which other persons can recognize what they want when they see it. If they don't want it, there must be something wrong with either the personality or the signal, and it must be changed.

In such a system even the rebelliousness of the lower-class youngster is quickly crushed:

> These youngsters are handy with their fists and worse; but they are helpless in the meshes of middle-class administrative procedure and are rapidly neutralized and eliminated by it. . . . They quickly learn that the most terrifying creatures are those whose bite passes unnoticed at the time and later swells, festers, and paralyzes; they cannot defend themselves against the covert, lingering hostility of teachers and school administrators.

The school, in brief, becomes a production plant turning out shoddy goods for the dime-store trade; its teachers are not professionals but petty civil servants;

JULES HENRY:

"Schools cannot handle variety, for as an institution dealing with masses of children it can manage only on the assumption of a homogeneous mass. Homogeneity is therefore accomplished by defining the children in a certain way and by handling all situations uniformly."

—*Washington University Photographic Service.*

Henry

JOHN HOLT:

"It is not subject matter that makes some learning more valuable than others, but the spirit in which the work is done. If a child is doing the kind of learning that most children do in school, when they learn at all—swallowing words, to spit back at the teacher on demand—he is wasting his time, or rather, we are wasting it for him."

—*Ivan Massar (Black Star).*

Holt

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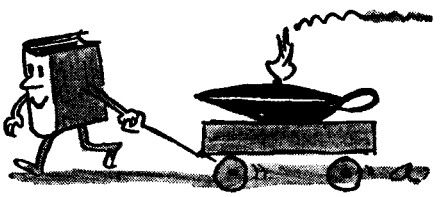
and guidance counselors, far from helping, generally operate as the agents of a "Ministry of Adjustment." The school denies students the right to go to the john without a pass, the privilege of determining how they will cut their hair or wear their clothes, even the honor of direct personal punishment:

> What has been violated is not so much freedom as dignity. I do not mean simply that somebody has been unnecessarily rude—quite the opposite. Assaults on dignity are usually very friendly and well meaning—that is part of the strategy. But the action taken has been basically contemptuous of students, negligent of their real characteristics as human beings and indifferent to their needs and feelings as individuals. In the blandest possible way, they have been pushed around. They have been pitted against one another in strategically organized committees, seduced with little awards of leadership and contributions to school life; taught gamey old political tricks for ensuring the triumph of good government; playfully spanked for displaying undue and unreasonable ardor. If this is not enough, playfulness abruptly ceases and is replaced by pious sorrow that heedless young people are ruining their chances with their record in school. The record is being very carefully kept.

The arguments of the new critics take them into territory in which most other educational commentators fear to tread. By recognizing schools and colleges as agents of a society that is seriously maladjusted to human purposes, if not altogether sick, they attack the institutions not because they fail the purposes of the order, but because they are too successful. Goodman and Friedenberg are both critics of the leveling effect of a middle-class motivated and operated system of education that denies true distinction by pretending it doesn't exist, and they conclude by questioning the system itself. Goodman assigns the ultimate responsibility to a bureaucratic, warfare-oriented state that demands recruits to help make it function; Friedenberg places it in the insecurity of the lower middle class which staffs the schools and remains their chief influence. But both see the consequences in the same light and, independently, they arrive at similar recommendations.

Because the schools are destructive not only of genuine learning and academic quality, but also of personal dignity, they serve only the goals of an unhealthy social order and not the human purposes toward which education is presumably directed. Would it therefore not be better to abandon compulsory public education altogether in favor of a far more diversified set of voluntary opportunities ranging from apprentice trade programs to high quality boarding schools for rich and poor students? Would it not be preferable to make all education voluntary, for—in Goodman's words—"no growth to freedom occurs except by intrinsic motivation?" In urging these arguments Goodman and Friedenberg raise issues that not long ago would have been considered undiscussible. To question the validity of the American system of democratic education was like spitting on the flag, and any individual caught suggesting that it be broken up was immediately stripped of his credentials as a responsible critic.

BECAUSE of their inescapable radicalism and their assault on the absurdity of the conditions of growing up, Goodman, Holt, and the others have pejoratively been dubbed romantics (*i.e.*, soft-headed). If the society has to be reconstituted before education can become a viable human enterprise, or if the school system has to be torn apart, then the whole argument can be labeled as the work of a collection of dreamers. But what was unthinkable a few years ago has started to look only visionary in 1967. The obvious educational failures of the past few years, the crash programs of compensatory education, the



Head Starts, the dropout centers, the Job Corps programs already indicate that, at least when it comes to its most obvious problems, the society may be ready to go beyond the traditional program of the public schools to avert total catastrophe. It has become clear, moreover, that the demonstrations at Berkeley and elsewhere reflect serious discontent among undergraduates with the way conventional academic institutions—and the society beyond—have treated their students. Goodman has, in great measure, become the spokesman of the alienated and the rebellious, and he has become a sort of roving prophet for the independent students who are establishing free universities and similar para-academic organizations. Thus the pejorative description of Goodman and others as romantics has required at least the qualification that the size of their student following makes mandatory.

But the sobriquet "romantic" nevertheless holds true in Goodman's sentimental regard for the relations and significance of a community of citizens that ceased to exist with the passing of the nineteenth-century village and a community of scholars not seen since the Middle Ages. Where will we find the kind of productive employment that qualifies as "man's work"? How will we control the power of contemporary technology without the bureaucracies to manage it? How will we operate successful universities of independent scholars without administrators, president, and trustees? It is, after all, very difficult to construct a Boeing 707 in one's basement; Goodman, in some of his campus talks, has spoken about apprenticing young men to small printers (where, like Ben Franklin, they can learn a trade and simultaneously become literate), but where are the small printers, and what can one learn on a hand press that will be useful on a high speed, automated machine that can turn out 30,000 impressions in an hour? Goodman himself acknowledges that his liberalism has taken him fairly close to the radical Right, but the sentimental regard for the virtues of an agrarian society that he shares with some of the people who call themselves conservatives is no more relevant when it comes from him than when it originates with Barry Goldwater.

It is Goodman's apparent unwillingness to come to terms with the demands of the technological culture that has earned him and some of his philosophical brothers the label "anti-intellectual." His chief villains—men like James B. Conant—are people who see education as training ground for the demands that this culture makes: They accept those demands while Goodman appears reluctant to have anything to do with them. But the charge confuses the issue because it rides roughshod over Goodman's sense that the mind is being harnessed to organizational demands like a computer, instead of being left unfettered to work out the development of civilized possibilities. What is not clear is how that is possible *before* the social managers have learned to operate and control the technological and bureaucratic structures with which we all have to live. In the world of the romantics, the ideal adolescent is a Huck Finn type—independent, candid, unabashed, lighting out for the territories. But the irony of Huck's declaration—Mark Twain's intended irony—is that there are no territories left, that you have to make it right here, in a world already made.

More important, perhaps, than any weakness in the diagnosis is the vagueness of the remedy. The strength of the new critics lies in their ability to see the educational process as part of a coherent system that involves not only the schools but the general demands of the social order. But if the whole society is sick, where do you find the lever and fulcrum to move it? While Goodman has accurately identified the ailments of the alienated students, his message, in their mouths, has as often as not become no

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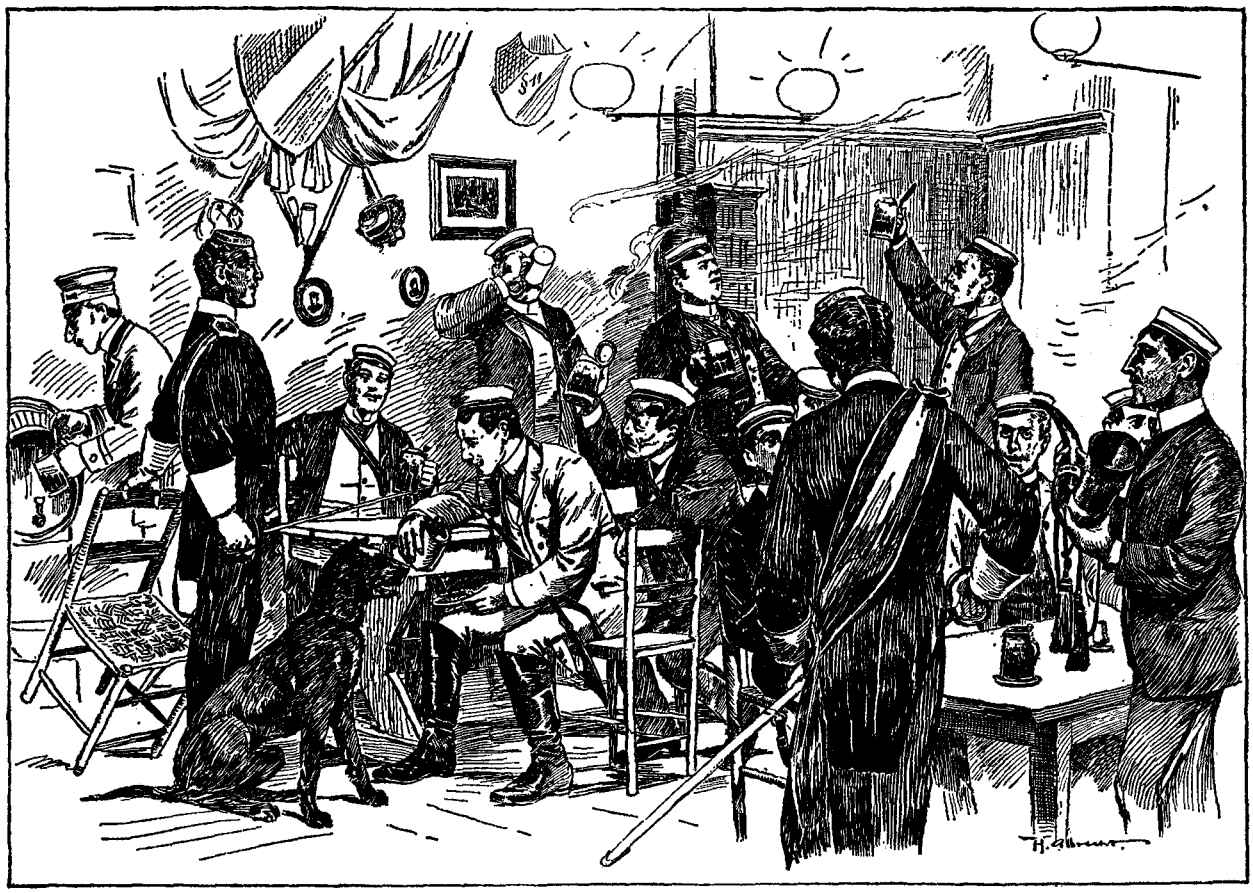

—*Culver.*

German students *circa* 1890—"guzzling beer, smoking, howling, and gaming all night."

FOREIGN STUDY—PERILS AND POSSIBILITIES

ON THE EVILS OF A FOREIGN EDUCATION

By HENRY STEELE COMMAGER, *professor of history, Amherst College.*

"WHY SEND an American youth to Europe for education?" asked Thomas Jefferson in a famous letter to his friend John Banister, Jr., in 1785. "Let us view the disadvantages. . . . To enumerate them all would require a volume. I will select a few. If he goes to England he learns drinking, horse-racing, and boxing. These are the peculiarities of English education.

"The following circumstances are common to education in that and other countries of Europe. He acquires a fondness for European luxury and dissipation and a contempt for the simplicity of his own country; he is fascinated with the privileges of the European aristocrats, and sees with abhorrence the lovely equality which the poor enjoys with the rich in his own country. He contracts a partiality for aristocracy or monarchy, he forms foreign friendships which will never be useful to him, and loses the season of life for forming in his own country those friendships which of all others are the most faithful and permanent; he is led by the strongest of human passions into a spirit for female intrigue, destructive of his own and others' happiness . . . and learns to consider fidelity to the marriage bed as an ungentlemanly practice and inconsistent with happiness. . . . He returns to his own country a foreigner, unacquainted with the practices of domestic economy necessary to preserve him from ruin. . . . It appears to me then that an American coming to Europe for education loses in his knowledge, in his morals, in his habits, and in his happiness."

Alas, the reckless practice of sending American boys abroad for their education persisted and, after the Civil War, grew to alarming proportions. In 1873 the Reverend Birdsay Grant Northrop, secretary of the Connecticut State Board of Education, felt compelled to launch a crusade against this spreading evil. Northrop was not familiar with Mr. Jefferson's letter, but he said pretty much what Jefferson had said almost a hundred years earlier, and, eager for support and applause, he sent his diatribe "Should American Youth be Educated Abroad?" to scholars and educators throughout the country. Replies poured in by the score, and later that year the triumphant Northrop put together a selection of them in a booklet which he called simply *Education Abroad.* Professor Stewart Fraser of George Peabody College for Teachers has had the happy idea of rescuing this piece of Americana from undeserved oblivion [Stewart Fraser, ed., *The Evils of a Foreign Education, or Birdsay Northrop on Education Abroad, 1873.* International Center, George Peabody College for Teachers, Nashville, Tennessee, 1966].

Neither Northrop's original essay nor the replies which it inspired are of the slightest value as serious discussions of the merits of the question to which they are addressed; on the contrary, they express the effervescence of an emotional binge. But as an expression of the Vic-

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torian mind in America they are documents of the first order. If they tell us nothing about education abroad, they tell us much about education at home. And few books of comparable size in our literature reveal as much about the prejudices, vanities, fears, and obsessions of intelligent Americans of the postwar generation as does this potpourri of academic patriotism.

Here is a formidable throng of educational statesmen: university presidents like Eliot of Harvard, Porter of Yale, McCosh of Princeton, Angell of Michigan, Barnard of Columbia, Folwell of Minnesota, Stearns of Amherst, and Mark Hopkins of Williams, all eager to testify; here, too, a gaggle of state superintendents of schools pushing their way among their betters to the witness box. Their testimony is eloquent but worthless: a mishmash of clichés, shibboleths, and prejudice expressed in a mixture of rhetoric and jargon. What they had to say about sending American "boys"—age ten to twenty—abroad for an education can be summed up in a single word: Don't. The reasons they gave for this advice added little to those which Jefferson had dredged up a century earlier, except for the addition of complacency, which Jefferson lacked. The arguments are repetitive, and we can summarize them briefly:

First, there was really nothing to be gained by sending a boy abroad—for the most part that seemed to mean Germany—for an education; American schools were almost as good academically as European and for all other purposes they were incomparably better. Second, sending American boys abroad during the formative years of their lives would inevitably give them false and pernicious notions about government, religion, class, and society, and thus make them unfit for practical success in America. Third, and most insistent, to send American boys abroad was to expose them to moral temptations which were sure to corrupt them, but which they would just as surely escape if they stayed at home. Dr. Northrop—he managed to spread these so thin that they made no less than twenty-two arguments—summed it all up. Foreign education, he wrote, means "the loss of a more practical training," inculcates the duty of "homage to king and emperor," encourages a pernicious cosmopolitanism, and forfeits those "national sentiments, traditions, and loyalties" essential to true Americanism. As for morals, Northrop pointed out, "it is not in France alone that a moral malaria pervades the atmosphere"; alas, everywhere in the Old World "a voluptuous refinement veils the grossest immorality and a thin veneering covers the foulest corruption." Finally, American education is cheaper.

THE official and presidential chorus echoed these charges with monotonous sycophancy. The superintendent of schools of Georgia, who had cheerfully passed most of his life in a slave society, argued that no American boy should be permitted to go abroad until his "moral principles" were strong enough to resist the dangerous influences of the Old World. The superintendent of schools of Minnesota declared that the function of American schools was "to stamp loyalty on the hearts of our youth, and to teach that it is a glory to be an upright and intelligent citizen of the United States"; how could these ends be achieved by a foreign education? The Ohio superintendent deplored the "refinement and glamour of European immorality," and the Wisconsin superintendent, who seemingly confused Germany with Turkey or India, asserted that only in America was it possible to find "natural, wholesome, and Christian education."

Nor was it only public officials who indulged in this kind of silliness. The president of Middlebury College was sure that foreign influences constituted "a foolish and hurtful taint," and his opposite number at Burlington went so far as to argue that only boys who stayed in America would be exposed to the benign influence of religion. As for girls, he added fatuously, they didn't really count, and if they succumbed to the lure of mere "accomplishments" such as French, music, or art, why, "let them get a French husband and stay in Europe." The president of Trinity College was alarmed because young men who studied abroad came home "disposed to criticize and compare"; this meant that their "patriotism is somewhat dulled." Professor William S. Tyler of Amherst College agreed that young men who went abroad returned "un-Americanized if not unchristianized," and one W. C. Fowler, otherwise unidentified, was fearful that foreign-trained boys might grow up to be "citizens of the world," which was the worst thing that could happen to them. He was supported in this view by no other than the great Eliot of Harvard—he had studied in Germany—who asserted roundly that "persons described as cosmopolitan are, as a rule, an unhappy, useless, and sterile breed."

Not surprisingly, newspaper editors echoed these fears and played on these prejudices. Thus a Utica editor asserted that the habit of study abroad was "anti-American and dangerous," tending to "subvert free institutions," while a St. Louis journalist, unconsciously invoking Thomas Jefferson, assured his delighted readers that a university education abroad was nothing but "guzzling beer, smoking, howling, and gaming all night," and soared to the ultimate of moral chauvinism with the conclusion that "the Fatherhood of God, the brotherhood of man, and the equality of men before the law were distinctive American ideas" which might be forfeited and lost by residence abroad.

"Track almost any German professor or author upon almost any subject," wrote the journalist, J. P. Thompson, "and you are pretty likely to catch him in some illogical deduction, some groundless assumption, some substitution of theory for fact." That is a succinct description of the arguments of almost all those who contributed to this symposium. Their method was rigidly deductive: No hint of evidence was permitted to ruffle the surface of their generalizations, nor are any conclusions subjected to even the most elementary of tests. Thus it did not, apparently, occur to any of these commentators who were so sure that a European education corrupted its victims, to wonder how it happened that

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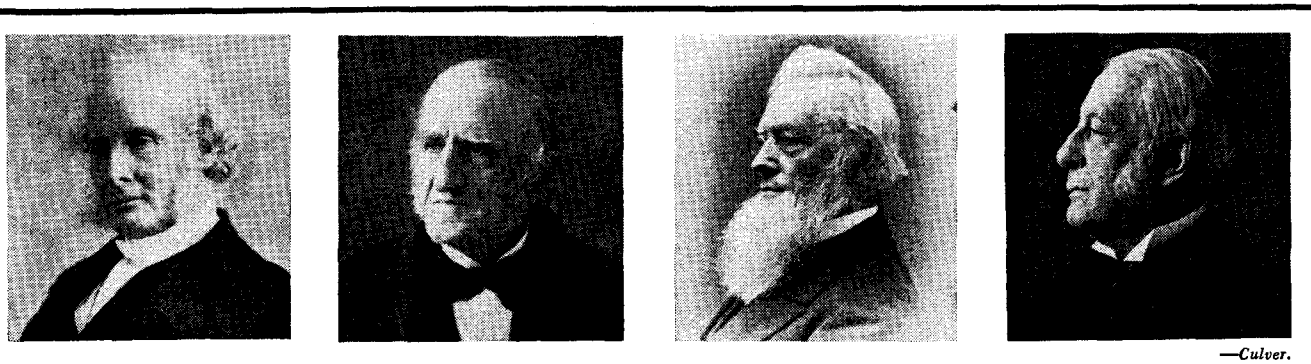

—*Culver.*

James McCosh of Princeton, Mark Hopkins of Williams, Frederick A. Barnard of Columbia, Charles Eliot of Harvard—"Their testimony is eloquent but worthless."

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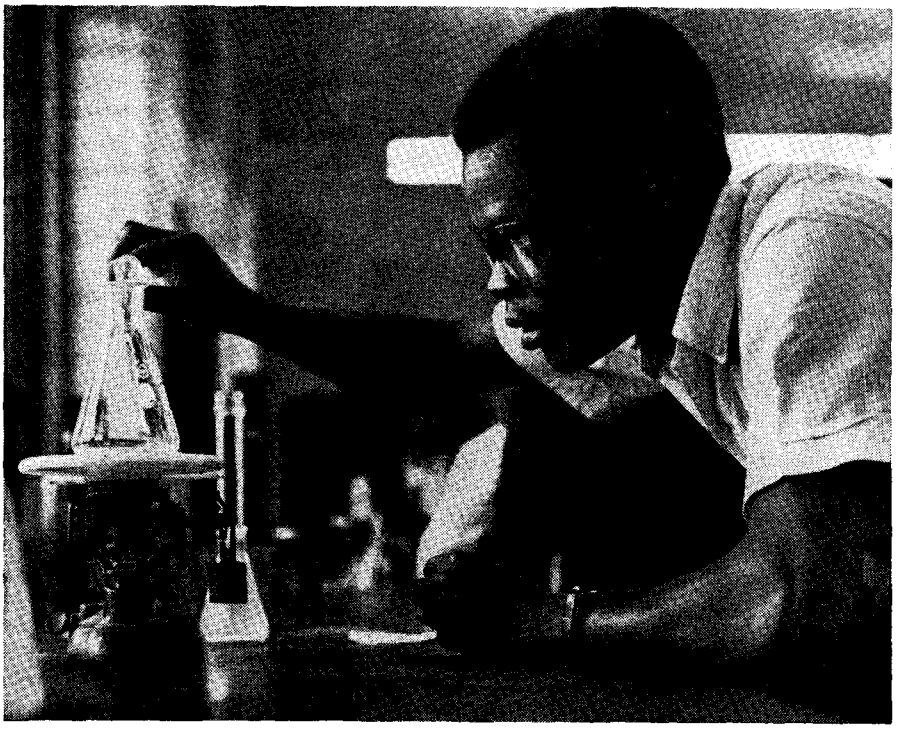
"AID ME IN THE EDUCATION SPHERE"



"Careful selection and placement of the foreign student is paramount to his success in the American university."

By RICHARD W. MOLL, *executive director of the African Scholarship Program of American Universities.*

THE UNITED STATES has been offering university admission and scholarships to sub-Sahara Africans for more than fifty years, and has educated such notables as Hastings Banda, the President of Malawi; Kwame Nkrumah, the ousted President of Ghana, and Nnamdi Azikiwe, the respected ex-President of Nigeria. Although the 7,500 Africans represent less than 10 per cent of the foreign students currently in America, their number here has steadily increased as the United States Government, the university community, church welfare groups, and well-meaning individuals have responded to their dramatic plea for higher education.

The colonial powers did relatively little to develop indigenous universities in Africa, but planted early seeds of the European system of higher education "for the few." Extremely rigid admissions requirements in the few countries which had a respectable university at the time of independence eliminated many African students who, by America's educational philosophy, could contribute significantly to the strength and viability of a rapidly changing society. As America increased aid to Africa during the colorful succession of nations gaining independence, Benjamin Franklin's wisdom seemed basic: "If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."

With more and more being spent on the young Africans at our local colleges (as we simultaneously help finance the development of indigenous African universities), such painful memories as Nkrumah's disdain for the land in which he was educated has prompted the questions: How do they like it here? Do they return home as friends? Do they feel our social, economic, and political customs should be copied in Africa? More pointedly—is America's national interest being served by this investment?

A quick glance at the never-ending flow of "blue letters" from young Africans to American college admissions offices leads one to believe that the offer of higher education would in itself assure the undying loyalty of the student to his benefactor. Excerpts from letters received at Harvard:

> We do not want to remain stranded high and dry while the river of advancement runs ahead and our more active friends pass out of sight. America, with its many philanthropic organzations, has chosen to liberate both the politically independent and dependent countries of Africa from the shackles of ignorance and the lack of skill. Our few existing universities consciously or unconsciously maintain the traditional ideas of reserving higher education for those regarded as the intellectual elite. . . . Continue to help Africa through education, and she will ask nothing more.

And:

> About four miles overlooking lak victoria is situatited our crazy hut, thatched of grass but without furniture due to intense poverty. We have neither domesticated animal nor cash crop that can wealth us, so as to aid me in the education sphere. May I add that I have got no elder brother to support me and my father is lame. So this incident combined with chronical poverty imposes upon me an overcoming barrier which goads me tremendously to weep to you for the first help. I look forward with high morale and hope for a favorable and considerable reply at your earliest possible convenient. I am ripe.

In our enthusiasm to help, we have invited them over. They eagerly accept. But it is only natural that these students have given little more than passing thought, in their ambitious search for university admission and scholarship, to the foreign climate in which they will receive their American education. Once here, the comfort factor cannot be overlooked, despite its secondary role to the classroom work at hand. Since the majority of African students do not study on campuses where a large number of their countrymen can be found, they are immediately thrown into strange company. And the American personality seems different, very different. No amount of well organized orientation (and there is a great deal of it in America, administered quite naturally by persons sympathetic to the foreign student cause) is able to brace them for this

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first onslaught of culture shock. On the surface, the Americans seem outgoing and quite willing to help. Beyond that something is often missing:

> The inviting signs at ports of entry and the gleeful and glorious atmosphere around the threshold shrink and fade as you move further. The Americans are friendly and more accommodating than any group you will ever meet. But, this willingness to associate with others—a legacy of their informality—lacks African warmth and European depth. If friendship should consist only of Americans being kind to Africans, always doing them some favor and giving them ten thousand "Hi's" and providing smiling faces each day, perhaps a few people would be happy. But the African looks for progressive personal understanding, which in many cases means asking too much.

The Africans find it difficult to become "one of the boys" on the American campus. But part of the problem is their commitment to remain African, to compromise as few of their personal and national idiosyncrasies as possible. They are defensive, and find it difficult to separate their political and social selves while living in a "power nation." One Rhodesian who became president of the student body of a Southern institution advised his fellow Africans:

> There is one fact that we need to keep in mind: We are in the minority and the American students are in the majority, and therefore *their* customs, tastes, and interests are better understood and welcomed on their campus. Anyway, it is an enriching experience for us to see the world from the American point of view while in the States.

Even though the African student often feels ill at ease in the American campus social milieu, he becomes a keen observer of the American's uniqueness; and he likes much of what he sees. One student wrote that he had never met people so "wonderfully mad about sports, a nice balance to any nation's hustle. But as for football, I still don't know whether I like it or not. The way it is played and controlled, and the number of spectators it draws, makes me think that America has devised something only slightly short of perfect war."

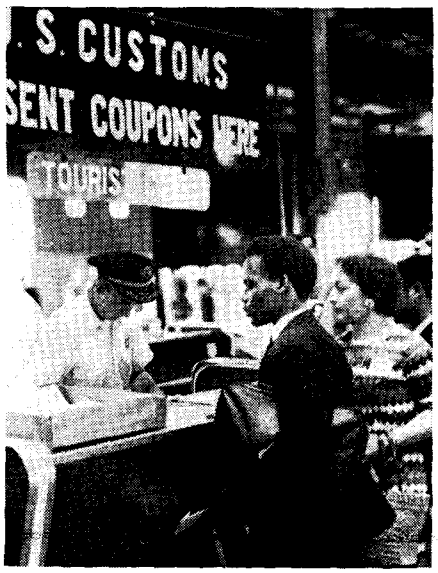
THE Africans admire our punctuality, our restless energy in competing, our willingness to allow cultural extremes to survive ("Would you believe that there are groups living happily here who ride in horse-drawn buggies, wear black gowns, and disallow buttons?"), our informality, our self-confidence, the status of our women, our freedom of religious affiliation ("You can even start your own church in this country—Father Divine has already claimed to be God himself"), and the little man's readiness to speak up in the governing of the land.

There are, of course, traits which strike them less favorably. "Is material comfort really as important as you make it in this country?" The Africans think our children are a bit out of control: "One may be shocked by the free-and-easy way children talk to their parents —so unfilially, you might say." Some question the competitiveness: "There are intensities mutually acknowledged which lift an enterprise from aspiration or determination to tears and nervous breakdowns." They dislike the ostentation of some Americans and the lack of discretion in some, particularly their fellow students: "Some appear at lectures wearing jeans fit for a petrol salesman. Some girls think it proper to leave their colleges to go to a boys' school wearing pants and hockey shoes. Certainly such a girl needs a few more lessons in her kitchen from the one who is responsible for her."

And, as could be expected, the Africans are disappointed in America's accommodation of Blacks (which they would prefer to be called, rather than Negroes). A Rhodesian writes:

> In America the racial situation sounds a strange, if not ominous chord. Racial discrimination is illegal! It exists primarily in social relationships and even there is concealed with subtleties almost too vague to be analyzed. This is not the open hostility of a colonial master in Africa. The foreign student in America has the distinct feeling he is being ostracized from society, yet he cannot tell whether this is due to outright discrimination or is a result of his own odious character. What he does notice, however, are the lame and sometimes pitiful reasons given by girls declining to go to a party or dance. Many are the times he has asked a girl to dance and heard the reply: "I was just waiting for my friend so we could leave," accompanied by a hasty departure through one door, and seconds later, a furtive re-entry through another.

To be certain, some do experience outright discrimination. At a large border-state university, a young man from Gabon was unfortunately paired in the dormitory with a boy who immediately hung his Confederate flag. The African wrote:



—*USIA.*

"It is only natural that these students have given little more than passing thought to the foreign climate in which they will receive their American education."

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> I'm so afraid it won't be possible for me to love this country as I am too concerned about the dignity of the human being. I just can't find anybody to talk to here— least of all, my roommate. I sit among the crowds in the cafeteria just as a dog among I-don't-know-what! I am as alone as Crusoe on the island. How will I learn to love these people who completely ignore me? Do I have to love them just because my country needs theirs?

But perhaps there is less racial discrimination than the African students suppose. The newspapers in Africa are quick to record sensational racial incidents in the United States, and the Africans come here expecting the worst. Often they blame color for their lack of social success, when other personal traits may be the cause.

America's ability to accommodate the foreign scholar has developed considerably since Nkrumah attended universities in Pennsylvania from 1935-1943, remaining for four degrees. Social conditions have improved. Hundreds of families have opened their homes to these students. Personal problems rarely go unnoticed today, considering the wealth of professional organizations and campus counselors attempting to make the life of the foreign student in America more meaningful and comfortable.

There is a growing awareness that careful selection and placement of the foreign student is paramount to his success in the American university. Colleges throughout this country have had painful experiences with poorly prepared students or those training in disciplines unrelated to their own countries' current needs, thus increasing the "brain-drain" problem of foreigners wishing to remain in America for employment befitting their specialization and level of education. There is a strong movement today, endorsed by high government opinion indicated in the new International Education Act, to place more responsibility for the selection and programing of foreign students in the hands of the universities rather than government. Parties on both sides of the ocean seem to have learned that politically motivated exchange of foreign students can bring, in the end, more misery than honor.

In accommodating the foreign student, America's improvements are indeed welcome, but there is danger in our going too far. Most young Africans come to the United States admittedly reliant upon an "outside" authority for scholarship, job placement, and every convenience befitting the intellectual elite of a European-oriented system. In Africa this is further complicated by the you-owe-me-something attitude extended to the white community, which for years kept Africa out of Africans' hands. It is difficult today for the concerned American family, service agency, or sensitive individual to know *when* to stand back and let the dependent African struggle for himself. But it must be done if our education is to prepare young people to run nations suddenly left in local hands.

AT the outset, the Africans tend to resist being treated here as any other student. They expect to be treated as the intellectual elite of their nations. One of the most difficult questions was posed by a Liberian student, soon after his arrival in the States: "Is being educated in your white nation my right or my privilege?" The Africans are aware that America is eager to develop friends among the future leaders of a neutral continent. Too many take full advantage of this unique position. On the other hand, they seem to develop a genuine admiration for America's attempts to treat individuals as individuals, regardless of status. They are quick to admit that a major weakness in Africa at the moment is the frantic grab for power and they decry the bribery and favor-playing which is said to be a part of the current African scene.

The American system of education is hardly what the African has been accustomed to. Unannounced quizzes are a new curiosity, as are multiple-choice test questions. Certainly the pace is different. But the most important difference between America's post-secondary education and the European-inherited system of Africa is the concept of general education or liberal arts. In Africa specialization begins immediately after high school. The African cries "Irrelevant!" when confronted with basic requirements before declaring his major in America—and yet often desires to change his discipline after sampling introductory courses in a variety of fields. Some Africans feel our system is not well suited to their needs:

> Eventually, the American institution will be turning out many African graduates every year. But there is fear that few experts will be among them. And it is just these experts that Africa needs most. Although American colleges are serving the needs of Africa quantitatively, some modifications are necessary to accomplish successful realization of the objectives qualitatively.

But many of the students who have been here longer disagree. A Nigerian at Yale writes:

> I have found the American system of education very exciting and adequate. I fully subscribe to the wise idea of exposing a student to a broad (and at the same time, deep) academic discipline. This serves the all-important purpose of producing men who can fit into virtually all types of human endeavor.

A student in a small South Dakota college is even more ebullient:

> America is harnessing Africa's horsepower now! American education is producing more efficient men than our local colleges. By gaining the liberal arts education in this country, we will not only be bursting with answers to almost every problem that arises, but also cocksure of our usefulness when we return to our countries.

Some are not so cocksure of their usefulness back home if they are forced to return with only the Bachelor's degree, and perhaps with good reason. The degree equivalency problem has been a large one. A British Training Officer in Swaziland wrote about an African student who had just completed the undergraduate course in geology at a prominent Colorado institution: "According to the advice we have obtained from Educational Experts, a Colorado degree in geology is not regarded as the equivalent of degrees awarded by British institutions." A Tanzanian holder of a B.A. from a good college in Pennsylvania wrote: "I have been employed by the Ministry of Agriculture. My status in this Ministry is not clear, for I'm told I need a M.S. from America to be given recognition here as a college graduate."

Conditions have improved considerably in the last few years. Some nations, although quite accustomed now to B.A. recipients returning from America, still tend to favor graduates of European or African universities. But many African nations do award an American B.A. holder a good job. Zambia, among others, encourages its students to return home after the first degree. Students from all of Africa would be more inclined to return home after the first degree if their nations displayed greater interest in them while they plug along in the classrooms of America.

Despite the variety of problems besetting the African student in America—some imposed by our social and academic system, some imposed by the Africans' idiosyncrasies, and most imposed simply by a sudden change of cultural setting—the students rally forth to rather exceptional accomplishments. Of the 1,300 undergraduates brought to the States by our particular program, less than 7 per cent have been repatriated for reasons both personal and academic, and under 5 per cent have flunked out. This is a better batting average than the American student bodies at highly competitive colleges like Harvard or Yale which normally lose more than 10 per cent of an entering class before graduation. The statistics speak well for the high motivation of the Afri-

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PRAGMATISM GOES WEST

—*Fujihira (Monkmeyer).*

"Exposure to American scholarship helps to liberate us from the prejudices within our intellectual circles while revising some of our misgivings about American culture as well."

By NOBUSHIGE UKAI, *president of the International Christian University, Tokyo.*

THE RAPIDLY GROWING number of academic exchanges between the United States and Japan gives one a sense of optimism about their long-range consequences. In 1963 there were about 5,300 Japanese graduate students and scholars studying at foreign institutions, of whom 70 per cent were in the United States, while in 1964 more than 400 American college and graduate students were in Japan, constituting the largest group of Western students. Throughout the fifteen years of the Fulbright program alone, nearly 700 Americans have taught and studied in Japan, and more than 3,500 Japanese have studied or lectured at American institutions of higher education, at a cost of more than $14,000,000.

Recently a number of American colleges have initiated exchange programs with Japanese institutions, whose impact is expanding as rapidly as the programs themselves. The time, therefore, is past due for a systematic evaluation of these educational exchanges, which should include the problems inherent in living and studying abroad and the effects on students, universities, and relations between participating nations.

Although Japanese have been noted for interest in developments in Western countries, our own scholarship has been tinged with insularity and our scholarly idiosyncrasies have gone relatively unchallenged. We have considered ourselves free from political biases, cultural peculiarities, and personal ambitions and anxieties. These assumptions, reflected in our frequent criticisms and "inborn" dislike of American pragmatism, are now being subjected to the same critical appraisal that we have applied to Western scholarship. This exposure helps to liberate us from the prejudices within our intellectual circles while revising some of our misgivings not only about American scholarship but about American culture as well.

The effects of interchange fall into two groups—tangibles and intangibles—which inevitably overlap. The tangibles, more easily measured, include new thrusts in Japanese education, among which are the development of American studies in Japanese universities, the formation of group projects in research, interdisciplinary and intradisciplinary communication across national boundaries, and the improvement of the teaching of English in Japanese schools. The development of American studies in Japanese universities was encouraged in its early stage through Rockefeller Foundation support to the University of Tokyo. Since then periodic seminars involving Japanese and American scholars from different institutions have been held, and a Japanese Foundation for American Studies makes annual grants to Japanese universities. Through the leadership of Fulbright scholars from the United States and Japanese Fulbright returnees, seminars and courses in American civilization have developed into organized programs in the regular undergraduate curriculum at such schools as the University of Tokyo and Japan Women's University.

The formation of various group projects in research, particularly in the areas of the natural and social sciences, has been greatly stimulated by Japanese scholars who brought back with them the "American way of research" in complex problems of natural and social phenomena. One example of the group approach to an educational problem is the organization of Japanese biologists, inspired by the American Biological Science Curriculum Study movement to recast biology textbooks for Japanese secondary schools. The group's work in the rewriting of textbooks with new approaches to the world of living things has benefited by the close contacts between Japanese biologists and their American colleagues through frequent conferences in Japan and the United States.

Intellectual exchanges stimulate inter- and intradisciplinary communication across national boundaries. Among them is the writing of joint research papers by Japanese and American social scientists at International Christian University (ICU) on the effect of Japan's postwar disarmament on the nation's economic growth, as part of an international study on the relation of economic adjustment to disarmament and peaceful coexistence. Because the economic and social situations in Japan and the United States relative to disarmament are vastly different, social scientists from both countries, who share a common concern for shaping the socio-economic environment of tomorrow's world, attempted to communicate through the joint writing of papers on this topic.

THE intangible effects of interchange are more elusive to assess but may be more significant in the long run. Most of them have to do with attitudes, although they also have consequences in procedures and processes of decision-making in society. There is, for example, a sharpened awareness on the part of Japanese intellectuals that a significant difference exists between Japanese and American modes of thinking. This sounds almost trite. Nevertheless, for intellectuals daily occupied with abstractions and symbols, to discover through personal experience what may or may

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"The Amber Palace, and step on it."

If you ever go across the sea to India, you will be delighted at how simple it is to get about. You can hop a plane to almost every major city. You can take a train to almost every minor one. And for a handful of rupees, you can rent a car and not only get where you're going, but see quite a bit while you're getting there. (Our roads aren't four-lane highways, but they are straight and well-paved.)

Yet there is one place in our country where we think a visitor would choose the old-fashioned mode of travel instead of the modern one.

This is at the Amber Palace, just outside the beautiful city of Jaipur.

A regular taxi can get up the steep, wiggly road to the Palace in a little under 5 minutes. An elephant taxi does it in a half hour. Take the elephant taxi. It's more fun.

Bumpity-bump, clompity-clomp you'll go, up the narrow, cobblestone trail, laughing, joking, taking in the view, taking shots of the people on the elephant behind you (who are taking shots of you), having the time of your life.

When you reach the top you'll get off and look around. The Palace, though over 300 years old, is still a beautiful thing to behold. There are great silver-plated doors. Rooms rich with mosaics and marble work. Giant sandstone pillars surmounted by fine carvings.

Spend an hour and take it all in. By that time your taxi will be rested and you can start the happy trip down.

For more information on taxis, hotels, restaurants, expenses, anything to do with travel in our country, see your travel agent, or write to us: Government of India Tourist Office; New York, 19 E. 49th Street; Chicago, 201 North Michigan Avenue; San Francisco, 685 Market Street. Also in Canada.

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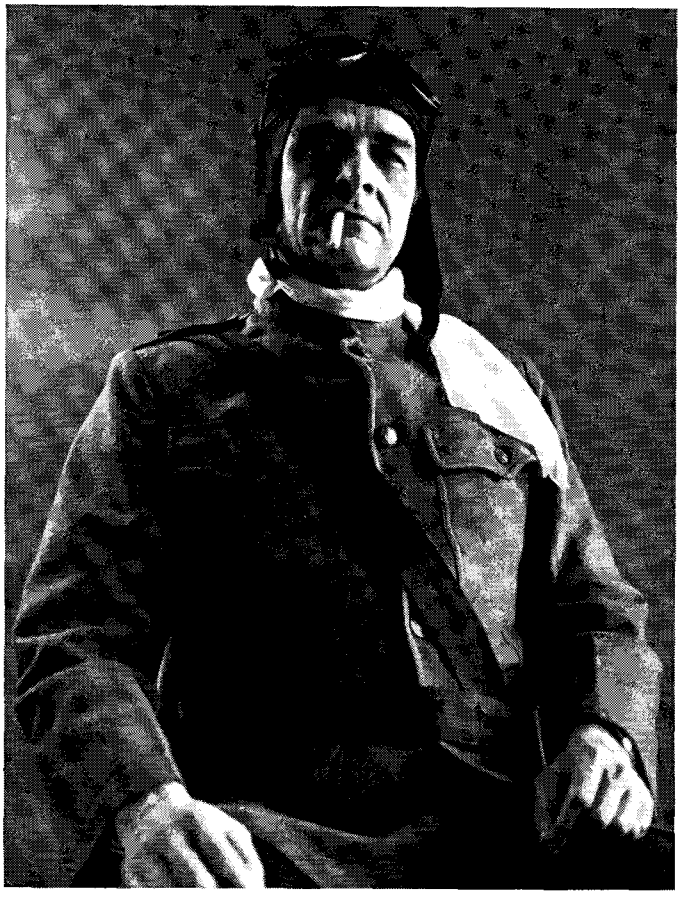
How to get your husband to fasten his Rover 2000 safety harness:



Tell him it's a Sam Browne belt and he looks like a World War I aviator

The Rover Motor Co. of N. America Ltd.: Chrysler Bldg., New York, N.Y. 10017; 231 Johnson Ave., Newark, N.J. 07108; 1040 Bayview Drive, Ft. Lauderdale, Fla. 33304; 373 Shaw Rd., South San Francisco, Calif. 94080; 10889 Wilshire Blvd., Los Angeles, Calif. 90024; Offices also in Vancouver and Toronto.

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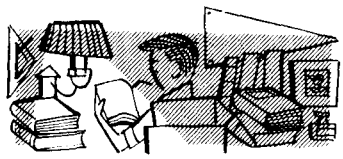
not have been assumed in the abstract is an important aspect of their activity.

Intellectual interchange has provided the occasion for Japanese to engage in critical appraisal of the processes and products of scholarly investigation on *both* sides of the Pacific. Japanese scholarship, which esteems abstract concepts of a holistic nature, has not always been receptive to the American way of getting down to cases. But through personal involvement with American colleagues we have come to respect and deepen our understanding of the American propensity for empiricism. At the same time we have had a mirror held up to our biases and have been able to appraise them without excessive defensiveness.

While we have taken a certain pride in our knowledge of things Western, we have cherished an illusion that Westerners can never understand the intricacies of our own culture. It has come as something of a surprise, although a salutary one, to discover that American scholars can penetrate Japanese ways. Among those who have had considerable impact upon Japanese scholarship are some whose personal involvement in, and sensitivity to, Japanese culture has earned the respect of Japanese scholars. Although no single list of names can do justice to all, such scholars as Richard Beardsley, John Hall, Marius Jansen, Robert Bellah, John Pelzel, William Lockwood, Robert Scalapino, Walter Gellhorn, Herbert Passin, James Morley, Donald Keene, Hugh Borton, and Robert Ward, have earned the particularly high regard of Japanese intellectuals for the standard of their scholarship in Japanese studies, demonstrated in their publications, and for their respect for and understanding of things Japanese. One of the greatest contributions by the United States toward mutual understanding through intellectual exchange was the service of Dr. Edwin O. Reischauer as Ambassador to Japan from 1961 to 1966. There is no question that his study of Japanese history has made an important contribution to the development of history as a discipline in Japan. His political position has not diminished his integrity as a scholar and teacher of history to Japanese intellectuals.

One of the most important results of the intellectual exchanges described above has been the stimulation of the process of self-discovery. Educational exchanges are not merely means of increasing our knowledge about other peoples and informing them about ourselves. Nor are they merely means of furthering a nation's image abroad by providing technical assistance and educational services. These are important aspects of international exchanges, but the most profound effect of our involvement in international education is a discovery about ourselves—an increased awareness of the cultural and historical milieu that shapes us and relates the meaning of our life to others.

The confrontation with Western scholars has helped to alert Japanese to the necessity for devising social procedures consistent with the concept of the individual as an independent and responsible decision-maker in the democratic scheme. Although Japanese society gives the impression of having successfully instituted the democratic framework, at the crucial level of daily operation we have kept intact a traditional pattern in which individual identity is submerged in the identity of the group. In other words, we have adopted the form of majority rule in decision-making, but we still tend to blur the accountability of the individual in the interest of group



harmony. Our notion of the irrevocability of a decision once taken in public has led to the concept of the majority's exercising a tyranny over the minority with little room for a minority to educate the group toward a new majority and a new decision. The difficulty of continuing with such mixed practices, based on divergent value systems and behavioral patterns, is becoming more apparent with the increasing complexity of our social and political life. Face-to-face contacts with American intellectuals have helped Japanese toward learning the concept of the individual as an independent and responsible person.

Increased contacts with American intellectuals have also helped us to be more sensitive in the realm of selecting means to achieve a social goal. Neither the traditional Japanese thought process that gave its major attention to the past nor the current one that emphasizes the present has prevented us from projecting goals for Japanese life and society, but this has been done without a rationally conceived connection between the goal and the means to achieve it. When a particular goal is projected, individuals strive to achieve it through means that give primary attention to particular relationships which the goal has to the individuals, rather than through a more universally definable procedure of attaining the goal. This is a case of "particularism," a concept which certain American social scientists have developed to understand man's cultural and psychological orientation.

Recognition that such orientation is peculiar to our mode of achieving projected ends constitutes a first step in our attempt to engineer the social and material resources of the nation toward modernization. The problems of rapid urbanization and city planning, of business administration, or of social development cannot be analyzed and evaluated constructively without relationship to procedural steps that are conducive to the ends to be attained. Such social ends as efficiency in business, productivity in industry, and maximization of welfare in administration anticipate procedures for the attainment of these ends. This means that the traditional orientation of particularism has to give way to an orientation that accounts for universalistic criteria of judgment.

An inventory of these positive impacts of intellectual exchanges should give us some clues as to ways in which we may achieve maximum effectiveness from future exchanges. *First,* I suggest experimenting with exchanges in which competent American scholars and graduate students spend *more* than one academic year in Japan. Japanese universities must be prepared to accord full academic rights and status to these scholars or students, rather than treating them as guests as they so often do now. *Second,* the standard for selection of exchange scholars, particularly those who assume lecturership responsibility, must be maintained at a rigorously high level. The success of the International House of Japan program that invited David Riesman, the late Paul Tillich, and others, and of ICU's Danforth Professorship program involving Carrington Goodrich, Ira Reid, Kenneth Boulding, and others, underscores the importance of this. Negatively put, the absence of any foreign scholar is more conducive to intellectual stimulation beyond national limits than the presence of second-rate educational tourists.

Third, governments must become convinced of the value of international educational exchanges to such an extent that they are prepared to make revisions of their policies and practices affecting exchanges, from visa regulations and tax programs to financial commitments, in a perspective that transcends short-range national interests. *Fourth,* it may be more fitting to the inherent nature of scholarship in the long run to entrust funds for international educational exchanges to an international coordinating agency that can operate on a multilateral basis, rather than to conduct projects on the conventional bilateral basis. As Senator Fulbright has suggested in his appraisal of foreign policies, the fundamental difference between bilateralism and multilateralism is that "the one is appropriate to a world of nation states with unlimited sovereignty, the other to a world that is at least groping toward a broader community."

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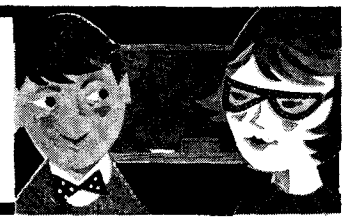
Voices in the Classroom



The Tutor Style

FOR MANY people, tutoring disadvantaged children is a little like being a scoutmaster or a hospital volunteer: It seems to do no harm and may even do some good. College and high school students go to the slums of the inner city, to a rural church, or to a local welfare center to spend an hour each week helping a child through his arithmetic or his reading. In each community, the tutors get their spread in the newspapers, perhaps an appropriate letter of thanks from a clergyman, and, often, a dose of condescension from a school administration which remains tolerantly doubtful about the whole enterprise.

Now it is becoming apparent that the tutors are neither harmless nor ineffective. They may, in fact, constitute the most powerful force for educational reform on the American scene. In a thorough and well written survey prepared for the Community Action Program of the Office of Economic Opportunity, Martha Grosse, an OEO staff member, suggests some of the possible consequences. What had been thought to be a series of scattered little tutoring programs involves approximately 200,000 tutors, most of them college and high school students, working with approximately 1,000,000 children. Most of them get no pay or—in the case of summer projects—only nominal sums to cover room and board. Their projects are located in every part of the country and in almost every imaginable sort of community: in the slums of the inner cities, in Appalachian hollows, in little Southern cotton towns, in mining camps and Indian reservations, and in the moonshine hills of the Piedmont. Many of the tutoring programs take place during the academic year, but a growing number are associated with summer projects connected with general social service activities, among them those operated by the Appalachian Volunteers and VISTA. Although some have the enthusiastic collaboration of local school systems, most are independent of established educational hierarchies. Often they have become the base of broader community action programs.

Says the OEO report:

> College tutorial programs may do more than offer individual tutoring services to youngsters. They also may introduce to a poor community ideas of education and models for learning which inform people as to what school reforms they should press for. . . . Many of the students appear to feel, as they test one education technique and another with an individual pupil, that they have discovered a new and unique educational method not known before; in fact, most of the really creative approaches and materials being developed in some tutorial programs are not so much unique or unknown as they are commonly unused in public schools.

Most of the approaches are simple enough; some are based on variations of the techniques of Sylvia Ashton Warner, relying for reading instruction on stories invented by the pupils themselves, and therefore using their own words; others use traditional materials and techniques with a great deal of personal attention. ("You too can be a reading expert," says a flier issued by the Student Woodlawn Area Project in Chicago.) Many projects offer field trips and classes in art or dance, but all represent an influx of sympathetic manpower and concern for children who often need attention and persistence a great deal more than they need experts.

BUT what the tutors seem to be teaching, in addition to reading or mathematics, are the techniques of organization, the possibilities of effective education, and the sense that people—children and parents—can have a significant voice in their own lives and in the communities in which they reside.

The results of the first eighteen months of experience with Title I of the Elementary and Secondary Education Act (the program that was designed to upgrade the education of disadvantaged children) indicates that much of the money is being used by local school systems for the support of programs that are merely additive—more of the same with a little fanfare. Although many are providing lunches for hungry children and remedial reading for those who are behind, most Title I programs have apparently yielded little in educational performance. Often, indeed, they seem to be invisible to those whose children presumably benefit by them.

At the same time the independent tutorials, and the local action organizations they have helped create—many of them with only limited financial support—are highly visible because they are dealing with the children and the community directly and because they are apparently getting results.

Studies conducted by professionals on particular programs indicate substantial tangible gains in reading ability as a result of the tutoring experience; not only do the disadvantaged clients benefit, but the tutors themselves show substantial improvement in reading ability. (In some places high school students being tutored by college undergraduates are themselves tutoring kids in the elementary schools.)

More important, the tutoring programs have made parents and students conscious of the possibilities of higher education and better education: "In Chicago," says the OEO report, "parents began to ask why the local slum high school did not have a college counseling program or a college counselor, although other high schools in better parts of the city had this service. Under civic pressure with united parental urging, the local school responded by initiating such a program." The tutors are demonstrating the possibilities of self-help and the viability of using amateurs to cope with the failures that the professionals leave behind.

THE tutors have taught other lessons as well. They have shown communities how to organize local action programs and how to join political initiative with educational advancement; they have helped attract talented people to teaching and social service careers, and they have managed, in many Southern communities, to build racially integrated leadership where none existed before.

There have, of course, been failures and partial successes, but the weakest efforts appear to be those that are run by college or university administrators or other professionals, the strongest those that rely on the imagination and talent and organizing capabilities of students and other amateurs. Most of the successful projects are operated by people under twenty-five years of age: College juniors have written and administered federal and foundation grant applications totaling millions of dollars.

The tutors are, in effect, spreading the word. Operating with budgets that would paralyze any self-respecting, professional grant administrator, they are bringing the message of good education to people who had long resigned themselves to expect no more than what they already had. Tutors by themselves will not reform American education, but they are contributing to the rising expectations without which no revolution is possible.

—PETER SCHRAG.

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Phoebe– The Story of Premarital Pregnancy.

Now showing at neighborhood high schools.

Few in the audience are more than a year or two into adolescence. Yet they live in a world where teenage girls bear more than 100,000 illegitimate children a year.*

Where moral restraints are weaker than they were years ago.

Where many parents, themselves confused or embarrassed by sex, tend to avoid the subject.

Talking to youngsters about the problem isn't enough.

To really do some good, you have to get their attention—and hold it.

That is why the McGraw-Hill Book Company has devoted three films in its *Social Problems Series* to the subject of premarital sex:

Phoebe—a day of emotional anguish in the life of a pregnant but unmarried teenage girl.

The Game—a casual relationship that ceases to be casual, confronting a teenage boy with an agonizing moral dilemma.

The Merry Go Round—three divergent opinions on premarital sex, set off against the story of a boy and girl who are verging on a physical relationship.

These films have been produced for use in high schools and colleges, in cooperation with the National Film Board of Canada.

Each presents its subject in compelling, dramatic terms.

Each serves as a springboard for animated classroom discussion.

Each encourages youngsters to define their personal morality—in preparation for the difficult choices they are called upon to make.

McGraw-Hill Book Company
A publisher and more.

*Dept. of Health Education and Welfare, Public Health Service; annual report, Vital Statistics of the United States.

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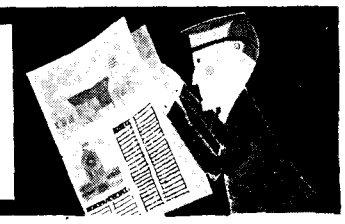
Schools Make News



Trouble in California

THE DISSIDENT Berkeley students who threatened to "bring the university to a grinding halt" got an assist last month from Ronald Reagan, who, in one of his first acts as California's new Governor, provoked a series of sudden moves culminating in the dismissal of Clark Kerr as president.

Dr. Kerr's position with the Board of Regents had become increasingly tenuous since the free speech disorders in 1964-65, but his removal at this time was unexpected. The Governor, as a member of the Board, was among the majority of 14 to 8 who voted to oust Dr. Kerr.

But the events preceding the President's dismissal may bode even greater consequences for the university. Early in January Governor Reagan, in an "economy" move, proposed drastic cuts in the university budget and a tuition charge to students of $400 a year in addition to present fees. At the same time Reagan proposed a tuition charge of $200 per year in the state colleges. Dr. Kerr and Glenn S. Dumke, chancellor of the state colleges, responded by freezing student applications to all the colleges and universities involved, declaring that if there had to be a cutback, it would be in quantity rather than quality.

The budget cut, with or without tuition, could have a serious effect on a university and college system considered one of the best in the nation. Faculty salary cuts would undoubtedly cause the university to lose some of its most distinguished professors, for academic men are highly mobile. If the university attempts to maintain quality by reducing the size of the faculty it must also substantially reduce the size of the student body. If both the university and the state colleges restrict enrollments, many more students will seek admission to the public junior colleges, which also are supported by tax funds.

Reagan's proposed tax cut may please the many California citizens who think of themselves primarily as "taxpayers." It will also please those who have been eager to see a crackdown on the disorders on the Berkeley campus. But it may prove a political boomerang. Berkeley is only one of many campuses in California's vast system of higher education and most of the campuses have been orderly. Many California parents who count on free higher education for their children in one of the nation's great institutions are frightened by the prospect of higher costs to students and lower quality of education. In any case, the budget must be passed by the state legislature, which will be responsive to public pressures.

—*The Register and Tribune Syndicate.*

"We'll bring UC to a grinding halt! Right, Ronnie baby?"

Chicago Report

A U.S. OFFICE OF EDUCATION study has spelled out evidence of violations of the Civil Rights Act in Chicago public schools. In its first major report on school segregation in the North, the USOE rejected the theory that segregated housing patterns are the sole cause of racial segregation in the schools, and declared that school officials bear part of the blame for segregated schooling and must take responsibility for correcting it.

The report does not charge the school system with deliberate segregation, but states that current policies result in unequal treatment of minority students. In order to avoid suspension of federal aid (under Title VI of the Civil Rights Act), Chicago must make changes in four major areas outlined in the report:

► Teacher assignment—currently 89.8 per cent of Negro teachers are assigned to Negro schools.

► School boundaries—last year 85.3 per cent of white elementary students and 87.8 per cent of Negro elementary students attended segregated schools, having more than 90 per cent of their pupils of one race.

► Open enrollment in vocational schools—the present procedure is ineffective since enrollment in most vocational schools is predominantly of one race.

► Apprenticeship training programs—last fall 2,304 white students and 112 Negro students were enrolled; review of recruitment procedures is called for.

Superintendent of Schools James F. Redmond pledged swift action to meet the USOE's demands.

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Aggiornamento on Campus

ONE OF THE MAJOR consequences of Vatican II was a call for increasing participation by laymen in the activities of the Catholic Church. In recent weeks the concept of the open church has been dramatically reflected in developments in American Catholic universities. A number of major institutions, among them the University of Notre Dame, the University of Detroit, and St. Louis University, are moving to give laymen an equal voice in university government.

But perhaps the most dramatic of these developments is the decision to convert Webster College at Webster Groves, Missouri—now operated by the Sisters of Loretto—into a secular institution. Sister Jacqueline Grennan, president of Webster and a major voice for innovation in higher education, requested and was granted permission to be relieved of her vows as a nun; she will remain as president of the institution. Miss Grennan said, "It is my personal conviction that the very nature of higher education is opposed to juridical control by the Church. The academic freedom which most characterizes a college or university would provide continuing embarrassment for the Church if her hierarchy were forced into endorsing or negating the action of the college or university."

At the same time serious consideration is being given to a proposal to increase lay representation on the Board of Trustees of the University of Notre Dame and the University of Portland, both operated by the Congregation of Holy Cross. Notre Dame's President, the Reverend Theodore M. Hesburgh, endorsed the proposal as "an inevitable development" linked to changes stimulated by Vatican II and other contemporary conditions. "Every human institution must renew itself as it faces the new problems of each new age," he said. "Otherwise, it will develop organizational arteriosclerosis." Notre Dame will remain a Catholic institution, but if the proposal now before the Holy Cross Fathers is approved, the present six clerical trustees would elect six lay trustees to form the university's highest governing body.

St. Louis University also reconstituted its Board of Trustees, giving eighteen laymen and ten Jesuits control of the institution. Among the new lay members of the board there will be several who are not Catholic.

Assessment Preview

A TRIAL RUN of a national educational assessment, financed by the Carnegie Corporation and directed by Professor Ralph Tyler, was launched last month, and already the response is vociferous. The American Association of School Administrators condemned it as "coercive" and called on school systems not to cooperate with the assessment program. Eight faculty members of the Harvard Graduate School of Education replied to the AASA with equal vigor, saying it "seriously misconstrues the problems and possibilities of national assessment."

A national assessment is still at least a year away. Using modern opinion-sampling techniques to measure what different segments of the population know about reading, writing, science, literature, and other fields, the assessment program is expected to provide an accurate measure of the educational success of American schools. The purpose of the trial run is to see how much the test questions disclose about the quality of education and to determine how much of the lengthy questionnaire an individual can answer comfortably.

Once under way, the assessment will involve perhaps a million participants sampled from four age groups—youngsters aged nine, thirteen, and seventeen, and adults between the ages of twenty-nine and thirty-five. They will include school dropouts and students in public, private, and parochial schools. The sample will be broken down according to sex, family income, and geographical background.

Planners say it would take about twenty hours to test a single person on all the subjects involved, so no one will take the whole test. Instead, each person will spend about an hour answering only a small piece of it, and a composite picture will be drawn from the pieces.

But neither these facts nor the prestige of the educators devising the assessment has allayed fears. The AASA statement claims assessment will produce unfair comparisons of school systems, force teachers to teach for the test, and reveal little not already known.

The Harvard reply declares that the sampling techniques obviate pernicious comparisons. "We believe," the message continues, "that teachers and administrators will be freer than they now are from undesirable pressures once they possess greater knowledge about what different sorts of Americans know at various ages. . . . Is it better for public educational authorities on all levels to establish priorities, as inevitably they must, on the basis of ignorance, or on the basis of some knowledge?"

Notes

AN EARNEST EFFORT in prison education is being made in Texas, where convicts can earn college credits that will be recognized by any university in the nation. Faculty from Alvin Junior College and Lee College (both near Houston) teach general academic courses at four prisons in the area and are hoping to expand the curriculum soon. The program, an outgrowth of a project conducted by Southern Illinois University at Menard Prison in that state, is said to have more depth than any in the nation.

—*Wide World.*

Jacqueline Grennan—a major voice for innovation.

The National Council of Churches is preparing to launch a major campaign to get public schools to offer objective courses about religion. When the Supreme Court ruled against devotional exercises in schools, it expressly declared there would be no constitutional objection to teaching about religion in the same way schools teach about other subjects on which Americans disagree. But few public schools have responded to this invitation. To generate demand and minimize controversy, the Council will urge its local affiliates across the country to get together with Catholic and Jewish groups on a program of public school instruction acceptable to all faiths.

New Man in the Chair

Perkins

ADAM CLAYTON Powell was deposed last month as chairman of the House Education and Labor Committee and Representative Carl D. Perkins (Democrat of Kentucky) replaced him.

Representative Perkins is a liberal with a long record for sponsoring major education legislation. He cosponsored the Area Redevelopment Act and the Manpower Development and Training Act, and helped formulate the Appalachian Regional Development Act. As chairman of the General Education Subcommittee, Mr. Perkins sponsored and brought to passage the Vocational Education Act of 1963. He was a sponsor of the Elementary and Secondary Education Act and chairman of the subcommittee which saw it through the House.

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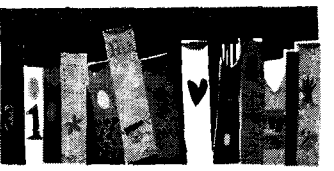
the Editor's Bookshelf



Theories of child rearing and education alternate between two extreme views of the natural condition of childhood. One is that untrained children are little savages who can be brought to maturity as civilized adults only by firm discipline during the formative years. The opposing view is that the uncorrupted impulses of children are so pure and good that it is best to let them develop naturally with a minimum of adult control. Though most psychologists reject both views, it is these extremes that get the attention.

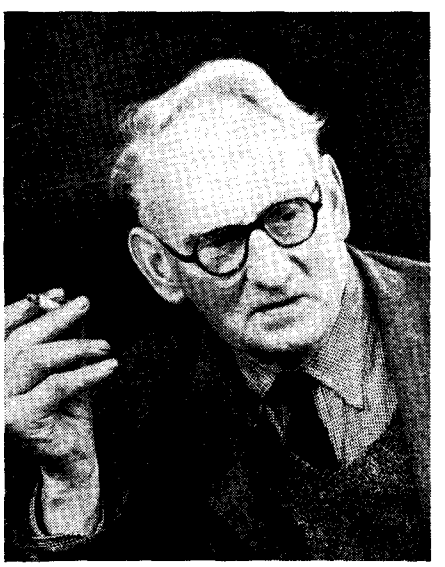
A. S. Neill's *Summerhill,* which appeared six years ago, was a restatement of the second view and a vigorous defense of extreme permissiveness in education. It describes a small boarding school in England in which children are free of all restrictions and inhibitions and are allowed to decide for themselves what, when, and whether they will study, how they will dress, and how they will spend their time. Such group decisions as are necessary are made by a school council in which the vote of a six-year-old child counts as much as that of the headmaster.

When I reviewed the book I saw Summerhill as an extreme form of progressive education based on a philosophy that seemed to be a blend of Rousseau and misinterpreted Freud. Though I applauded Neill for his courage and his humane approach to child rearing, I refused to take Summerhill seriously as a model for American schools. But many readers, including some psychiatrists and ministers, vigorously disagreed. Some were so enthusiastic that they set about establishing schools in this country based on Neill's philosophy. The book was vigorously promoted by its publishers and widely read. Summerhill founded a cult.

In part this reflects the swing of the pendulum. Throughout the Fifties the trend was away from permissiveness. There was a widespread demand for firmer discipline, greater rigor, and higher academic standards. By 1960 the growing pressure on students to make high grades in preparation for getting into the "right" colleges was causing widespread alarm. Many joined the new cult because it promised a return to natural uninhibited childhood, free of such pressures. Still others were no doubt reacting to their own unhappy experiences in schools where the discipline was harsh or unreasonable. But all these added up to only a small minority. The trend toward firmer discipline and academic rigor has continued. Summerhill did not gain much of a following among professional educators and its total effect on American education has been negligible.

Freedom—Not License! Neill's latest book (Hart, 192 pp., $4.95), is a short volume of advice to parents in the form of questions and answers. It was written in response to a request from his publisher that he explain the distinction between the words in the title. Neill reaffirms his view that academic work should never be required but wants it understood that he does not defend license which he defines as interfering with another's freedom. "In my school," he says, "a child is free to go to lessons or stay away from lessons because that is his own affair, but he is not free to play a trumpet when others want to study or sleep."

Some of the advice given sounds like straightforward common sense which might have come from a Dr. Spock or an Ann Landers. To a mother who says, "My child is four. He yells and screams and makes a great deal of noise. Is he of an age when I can teach him that he should be mindful of the rights of others?" Neill replies, "Yes, tell him to shut up, but do not clothe the protection in morality. To garnish with sermons is both wrong and futile." To another parent who asks, "Should I censor my daughter's reading? She is fifteen and brings home books that to me are objectionable," he responds, "If you want her to acquire a good taste in pornography, certainly ban her books."



A. S. Neill—"a humane approach to child rearing."

At other times Neill takes a more clinical approach. To a mother who reports that her eighteen-year-old son stops off at a bar every day on the way home from school he says, "When a lad of eighteen takes to whisky, there is something sadly lacking in his immediate environment. To drink compulsively always denotes an escape from reality." And to another who says, "My son is a student at Berkeley . . . is there anything I can say to keep him from embarking on a course in drug-taking?" Neill says, in part, "No one who has a full, creative life will seek drugs as an escape . . . the root of drug-taking is unhappiness, misery, ultimately due to the conflict between unconscious desires and moral principles. Abolish the guilt we call sin, and the drug merchants will go bankrupt."

Neill distinguishes between good manners, by which he means consideration for others, and etiquette, which he defines as surface politeness. "In my school," he says, "we do not teach etiquette; if a child licks his plate, no one cares—indeed no one notices. We never groom a child to say 'Thank You' or 'Good Morning.' But when a boy mocked a new lad who was lame, the other children called a special meeting and the offender was told by the community, and in no uncertain terms, that the school did not relish bad manners." This is fair enough, though it would seem that plate-licking might also be discouraged without doing any great harm to a child's psyche.

Neill believes that most of the evils in the world result from the inhibitions and restrictions placed upon sexual activities that a more enlightened society would regard as healthy and proper. To avoid guilt feelings on the part of pupils at Summerhill he encourages what he calls "genital play" in young children. When they reach adolescence, he says the parents should not only approve of sexual activities—they should aid and abet them: " . . . a girl or boy should be free to have a sex life when she or he wants it. Without parental approval, such a sex life would be apt to be a guilty one, without contraceptives, a dangerous one." He is aware that the degree of freedom he desires would require some legal changes but he thinks the present laws are archaic. He speaks specifically of ". . . our insane divorce laws, our cruel laws against homosexuals, our laws against abortion (in spite of the fact that there are thousands of illegal and dangerous abortions each year)." Neill's vigorous attack on the sexual morality that has been variously

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labeled "Victorian," "Puritanical," and "middle-class" probably accounts for much of his popularity among liberal intellectuals who share his views. But it is largely irrelevant to his educational philosophy.

Underlying Neill's educational philosophy is a strong distaste for academic learning. "Most subjects in school are a pure waste of youth's valuable time," he says. "If anyone asked me today about some of the simplest facts of British history, I wouldn't be able to answer the questions. Why? Because I never was interested in British history. What good did all that study do me?"

His opinion of American public schools is revealed in his response to a mother who asks, "What can I do about the American education system? My daughter is fourteen and she hates her school. She says that originality is frowned upon, that the teaching is dull, that some of her teachers are sarcastic. What can I do to save her from being pressurized into a conforming woman who pursues status and big cars and expensive houses and a dead psychology?" Neill answers, "If you can afford it, you can send your daughter to a private school, more along the lines you believe in. If you cannot afford a private school your poor daughter is in the soup." The reader is left wondering if Neill is unaware of the status-seeking propensities of students in American private schools —and of the vast range of differences among our public schools.

Neill reveals a striking lack of compassion for parents, teachers, and other adults whom he blames for everything wrong in the world, ignoring the obvious fact that adults, too, must live in a world not entirely of their own making and that they too have some rights. In reply to a father who says, "My wife is a slave to our children—she picks up their clothes after them, irons for them, and does all the household chores. I keep telling her that she is making irresponsible brats out of them but she says a little kindness and attention never spoiled a child. Who is right?" Neill responds, ". . . your wife is right. Since childhood is playhood, the child's right is to play and play. You should expect that." And a little later he adds, "A wise society would not ask anyone under twenty to do a stroke of work, for infancy lasts far into the teens."

At this point I get off the Summerhill bandwagon once again. I agree with the father that any boy or girl who reaches the age of twenty without ever having done a stroke of work—even household chores—is almost certainly a spoiled brat who is not likely to become a responsible adult when he reaches the magic age of twenty-one.

Though some of his advice to parents is sound, Neill's educational psychology will not bear close examination. It is true that the child will learn more easily and rapidly if he is interested and wants to learn, but it does not follow that the curriculum must be based entirely on the interests that the child brings to class with him. A skillful teacher can arouse a child's interest in anything within his range of comprehension. Some of the decisions about what a pupil needs to learn must be made by adults, who take a longer view than is possible for a small child. The school cannot escape its responsibility for the transmission of the cultural heritage nor can it expect the child to be aware of that need when he comes to school.

On moral issues, though adults are often confused and sometimes unwise, it does not follow that the necessary decisions regarding individual conduct can safely be left to the judgments of small children, unless it is assumed that children are innately "good." This assumption is no more tenable than the theory that they are innately "bad." It cannot be justified scientifically, philosophically, or theologically. St. Augustine observed that the "innocence" of childhood reflects weakness of the limb rather than purity of the heart.

Today's child at birth does not differ greatly from his ancestors of the late stone age. His brain is neither larger nor more complex. His senses are no more acute. He inherits nothing more in the way of moral propensity or social awareness. Yet we expect him, within a few short years, to behave as a civilized adult in a complex society. If he is to do so, his learning cannot be left to chance. We can agree with Neill that the childhood training of many of his own generation (he is eighty-two) was unnecessarily severe and repressive. A more relaxed, permissive, and sympathetic approach will get better results. But it must be added that every child who is to live in a civilized society must learn some of the things that adults have to teach him. That is why we have homes; that is why we have schools. If both reject their responsibility the results can be disastrous.

—Paul Woodring.

Urban Integration

Continued from page 77

tious young educator can most effectively advance his career by espousing quality integrated education. And even those education journals which ordinarily deal only with housekeeping questions are now carrying recipe-type articles on how to desegregate.

And now, this trend has been given very strong empirical support by the publication of the federal report, *Equality of Educational Opportunity.* This massive research project, commissioned in 1965 by the U.S. Office of Education and completed last summer, found the racial balance of the school to be one of the few factors within the school system's control which improved the student's educational achievement. Others such as the pupil-teacher ratio, per-pupil expenditure, or the curriculum, were found to have had relatively little effect. Though the problem is complex and there will no doubt be considerable debate over these findings, it now seems only a matter of time before the education profession takes as settled the proposition that school integration is one simple way to improve the school achievement of Negro pupils.

That the trend is a strong one is indicated by two surprising events this fall. The Oakland, California, school system, which has had one of the most volatile racial situations in the nation and a school board ideologically opposed to integration, has begun busing Negro pupils into predominantly white schools —with federal funds. In the East, the president of the Syracuse school board, who was the Conservative candidate for Governor of New York in 1962 and has steadfastly opposed desegregation, announced last fall that he had seen studies which showed that Negroes make a significant gain when put in an integrated school, and now advocates the busing of Negro pupils into white schools.

Soon the majority of school superintendents across the country will stop merely tolerating integration and start wanting it. Once the superintendents reach that point, school integration will be much closer to being a matter of *routine educational policy.* It would be difficult to overestimate the significance of that change, for it is taken for granted that, within limits, public opposition is not grounds for rejecting an educational innovation. New math was not put to public referendum, and the superintendent who suggested that it should would be a strange educator indeed.

Moreover, the federal and state governments may be expected to take even stronger stands in favor of integration. Despite Congressional clamor against federal action forcing integration on

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cities, it is possible for the federal government to offer special grants to school districts that desegregate, and there are many districts in search of just such an excuse for desegregating. Meanwhile, some state governments have been less cautious and have fairly strict regulations requiring desegregation.

We can get an inkling of what will happen by looking at the impact of federal action in the South and at the impact of New York State's activity. The impact of the 1964 Civil Rights Act in Southern schools is well known. After a decade of tortoise-like progress, the majority of Southern school boards capitulated within two years. Less well known is the way in which the attitudes of the Southern whites were affected. In 1963, Gallup asked Southern whites whether they would object if their children were sent to school with a few Negroes. Three out of five said yes. In 1966, in response to the same question, only one out of five said yes. This is part, at least, of the reason token integration can now be taken for granted in the South. The action of the federal government has removed the ambiguity from the issue. When school officials knew they had to desegregate, they did; when school officials took action, parents learned to tolerate desegregation.

Similarly, action by Northern state governments greatly clarifies the situation. New York's Commissioner of Education set desegregation guidelines and deadlines and demanded reports from all school boards on the progress they were making. Though his directives have not brought uniform progress, all school boards in New York now have an idea of what is expected of them. For instance, prior to the Commissioner's directive, Buffalo's school board and superintendent had, after a heated, open controversy, elected not to integrate a junior high, even though all but one of the board members had publicly espoused an integrated school. One board member, apologizing for his vote for segregation, wished aloud for specific guidance from the Supreme Court. As it happened, Buffalo was told what to do, not by the Supreme Court, but by the State Commissioner of Education, and, largely as a result of his intervention, the school board and the superintendent have committed themselves to a program of integration.

Then there is the beginning of the withdrawal of the civil rights movement from the school integration issue. There are signs that the Negroes who are retaining their interest in the schools are becoming less concerned about integration and more concerned about "better black schools" and "local control" over the neighborhood Negro school. The controversy over Intermediate School 201 in New York City may be the opening of this drive. Desegregation may now seem more palatable than dealing with the "black school" movement.

All of this discussion assumes that there are technically feasible plans to achieve more than token integration in Northern cities. But here there are clearly some important limitations. Almost everyone—virtually all Negro leaders included—seems willing to concede that sending white children into predominantly Negro schools is taboo for the foreseeable future. This does not mean that the integration gains will or need be token. The busing programs in Baltimore and St. Louis go well beyond token integration. Even without long-range plans, St. Louis is busing 2,600 pupils and Baltimore is busing 5,000. Large increases in the number of Negroes attending integrated schools are within the easy reach of virtually all school systems. Thus, while many cities cannot now integrate all students, they can at least pull large numbers out of the inhibiting environment of the ghetto school. Once a few more school systems have realized it is possible to integrate schools in white areas without much controversy, the worst of the battle will be over.

MOST integration will take place because Negro students, at both the elementary and high school level, will be going to school in white neighborhoods, either through a policy of busing students out of overcrowded schools or through the construction of new special-function or oversized schools in white areas which will naturally draw students from the ghetto. The typical big city is doing this now to a limited extent, and a few have, without admitting it, extensive programs of integration. Meanwhile, cities are seeking feasible techniques.

All the problems are not going to go away and leave us alone. Militant Negroes will agitate the schools and the communities with unreasonable demands. White extremists will continue to make threatening calls to school board members. And there will still be school board members who will try to parlay racism into a shot at the mayor's office. But times have changed, and integration of many of the white schools on Chicago's North Side is certainly no more unlikely than was the peaceful integration of the schools in Jackson, Mississippi, two years ago.

"Romantic" Critics

Continued from page 82

more than an agonized wail. To act at all in such a situation is to deny the universal hopelessness of the whole thing and to trade your alienation for commitment, thereby denying the premise on which you act. And what of the committed—students who do have programs and who generally hold the philosophical esteem of the new critics? They, after all, are also products of the educational system. The social activists of Students for a Democratic Society, the Peace Corps volunteers, the campus rebels—they all attended the schools and colleges that Friedenberg, Holt, Henry, and Goodman have so effectively described. The irony of the romanticism in the message of people like Goodman is that students may be able to play the game of rebellion just as effectively as they play the game of acquiescence; frustrated creativity can be thrown up to a demanding teacher just as easily as resignation, and chaotic incoherence can be disguised in the garb of self-expression.

Friedenberg acknowledges that the students may be more implicated in the process—not as victims, but as protagonists—than he had supposed when he wrote *The Vanishing Adolescent* in the late Fifties. The book, he says, "pictures the young as engaged in a gallant, if hopeless struggle with the timidity and corruption of the adult world, usually in the person of school officials; it would have been more accurate to picture American youth rather as already deeply implicated in the deeds and values of their culture. Mostly they go along with it and sincerely believe that in doing so they are putting down troublemakers and serving the best interests of their community." What this argument represents, clearly, is a realization that even the kids are not free of original sin—an understanding of the ubiquity of the problem. It suggests that children also can be nasty little rascals, and that some of those finky juveniles scrambling up the ladder of success aren't doing it just because somebody else is pushing. This is what makes Friedenberg a more sophisticated writer than those of his fellows who see the whole business as a conspiracy of the old against the young.

The observations of the new critics take them to what is essentially an elitist position. They are, ultimately, critics of the techniques and attitudes that the liberals and progressives worked out thirty years ago. What they attack is what democratic education *turned out to be*. The criticism is directed not at John Dewey or at Jefferson but at the corruptions established in their name. It tends to uphold, instead, the principles

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of distinction and privilege. There can be no genuine civility—and clearly no community—where human relations are based solely on anonymous contracts formed between people having no identity other than the presumed quality of the marketplace and the voting booth. *Human* relations can be derived only from a recognition of distinctions.

The case is, in some measure, the case of Jeffersonian democracy against Jacksonian egalitarianism, a case which values the human relations that distinctions support. Goodman describes how the student liberties at the University of Virginia, which had been meant by Jefferson to be gentlemanly and revolutionary, "have come to be a tight little code, prohibiting walking on the lawn and regulating the nuances of getting drunk. . . ." Dewey's notion to train people through actual experience, to learn by doing, was entirely perverted. "The conservatives and the businessmen cried out and the program was toned down. The practical training and community democracy, whose purpose was to live scientifically and change society was changed into 'socially useful' subjects and a psychology of 'belonging.'"

Using different terms, Holt and Friedenberg describe the perversion as the substitution—under corrupted Deweyan impulses—of manipulation for coercion. "The would-be progressives thought," says Holt, "that there were good ways and bad ways to coerce children (the bad ones, mean, harsh, cruel; the good ones, gentle, persuasive, subtle, kindly), and that if they avoided the bad and stuck to the good they would do no harm." Because the traditional school dealt with masses of children, says Henry, it could only manage by reducing them all to a common definition. Thus it created, in his words, "the essential nightmare" which had to be dreamed to provide the fears necessary to drive people from failure to success. The modern school is a response to this nightmare, providing fun and impulse release, and a bland emptiness in place of the traditional obsessions. Thus contemporary educators are unable to understand that "a vital democracy can be the product of a disciplined and intelligent population only; that disorder and laxity are poison to democracy."

Friedenberg is far more sympathetic to the elitist pretensions of college fraternities, for example, than to the middle-class liberals who would make them accessible to all; and he respects the aristocratic orientations of prep schools far more than the bland management of the typical middle-class public high school. "I am not seeking to eliminate privilege, but to create it and distribute it more intelligently," he writes in *Coming of Age in America*. "I am not trying to be fair, or to identify and reward the most deserving, but to find educational means for sponsoring and nurturing more trustworthy and humane people than those among whom our lives now seem destined to be spent, and spent utterly." This is a worthy cause, but it is also a risky one. For thousands of years, people have struggled against those who claimed to be more trustworthy and humane, and who oppressed others in the name of culture and civility.

BUT that is not to disparage either the wish or the possibilities that it may produce. The fact that the schools reflect perfectly the society that produced them is not necessarily justification for the perpetual maintenance of either. The vague oppressiveness of the order demands not less diversification, not fewer distinctions, but more: It is only when the distinctions and the diversification exist that any genuine humanity is possible. Almost every sympathetic critic concedes that what went wrong with Jefferson and Dewey was not the ideal but the execution: to be a democrat and to believe in individual fulfillment is the very antithesis of being a leveling apostle of homogenization. And if the failures of the Deweyan utopia ought to teach the advocates of new utopias some humility there is no reason why the corruptions and degradations of our status-conscious technological wonderland should be immune from the commentary they deserve.

If nothing else, people like Friedenberg have raised the level of the current discourse from its programmatic, managerial plateau to a level in which individual human beings are restored to the argument. The passions that followed Sputnik and the college panic divided us between those who wanted to make education a more efficient training instrument for the Cold War and middle-management, and those who resisted because the pap of life adjustment was more comfortable than intellectual rigor. The new critics have reminded us—sometimes, albeit, with too much wail—that relevant education has little to do with either, and that if it does not deal with the humanity of its students, it is not dealing with anything.

Foreign Education

Continued from page 84

millions of Germans, Dutch, English, and Irish who had come to the United States after years of European education had somehow escaped corruption.

Implicit in all this material is a body of assumptions—shared no doubt by the vast majority of Americans—which illuminate the mind of the Brown Decades, assumptions not just about education, but about the meaning and the character of America. Consider some of these: first, that the true function of schools was not to train the mind, excite intellectual curiosity, or inspire new ideas, but to train character, impose conformity, and fit the young for the practical circumstances of American life; second, that American society was unquestionably the norm to which all young people should be adjusted, and that whatever deviated from that norm or induced any discontent with it, was misguided; third, that "cosmopolitanism" or "internationalism" was a kind of betrayal of America, for it produced not useful men and women but a breed that was abnormal, sterile, and unhappy; fourth, that it was the business of the schools to inculcate unquestioning loyalty to the American way of life and to impose upon students a conviction that America was superior to the rest of the world in everything that mattered, and that, conversely, what Europe might excel in did not matter. This was particularly clear in the realm of religion and morality, for America was preeminently the country of Christian morality.

These educators represented the best of American thought, and of American leadership, in the postwar generation. Yet it never occurred to them that education is the responsibility of society as a whole, not merely of schools; that young people (up to the age of twenty) might learn anything that is not formally taught them in the schools except wickedness and vice; that any of the young can be trusted to make up their own minds about what they see at home and abroad, or even that they might have minds to make up. It never occurred to them that America has anything important to learn from other countries—unimportant things like art and music, yes, but these are merely icing on the cake. It never occurred to them that there is any value higher than nationalism, or that the cultivation of political, intellectual, and moral chauvinism can be anything but laudable. Certainly it would be difficult to make a stronger argument against parochialism in education and in favor of cosmopolitanism than that made so unwittingly but so persuasively by the educational Establishment of the 1870s.

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Education Letters

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tem have lost the battle." But the pace at which this vast change proceeds will, by all indications, be rather slow.

LYMAN B. BURBANK,
Director of Teacher Education,
Vanderbilt University.
Nashville, Tenn.

Collective Bargaining

LESTER B. BALL'S description of the superintendent's "new" role ["Collective Bargaining: A Primer for Superintendents," *SR*, Jan. 21] is traditional bureaucratic evasion tricked out in new clothes. At first he couldn't be more right when he states that, as an agent of the Board and the executive head of the school system, the superintendent has no place at the bargaining table; the superintendent's proper role is as a resource person, a provider of information to the parties of the bargaining process as they choose to call for this service. Yet, in an about-face, Mr. Ball devotes most of his article to instructing superintendents in the kind of undercover work and deception that will destroy good faith and scuttle effective bargaining.

Ball would have superintendents establish the ground rules for bargaining. Why not a neutral third party? Ball suggests "informal, friendly, advance contacts" between teachers and their employers. Will personalism and prior commitments really contribute to thoughtful, objective bargaining talks? Ball encourages superintendents to serve as teacher-Board go-betweens and conciliators. Is first-name friendliness any less intimidating than a demand to back off from tender issues?

Speaking as a teacher, I can only hope that the vast majority of superintendents will reject Ball's ill-advised primer and accept collective knowledge of teachers and Board members. There is absolutely no reason why a democratic process that has enhanced labor-management relations to the benefit of millions of Americans should not succeed in the schools. All that is required is genuine respect, an understanding that differing points of view on vital issues are a healthy part of the democratic way of life.

JAMES H. HOWARD,
Wethersfield Federation of Teachers.
Wethersfield, Conn.

MR. BALL SEES collective bargaining as a conflict relationship in which, "the superintendent, not being one of the contending parties, cannot be finally involved." As I see it, if this conflict has anything to do with the schools he cannot possibly avoid being involved.

At the bargaining table practically all of the school district's resources will be committed, perhaps far into the future. In such a situation the board of education simply cannot afford to be without continuing, trained, committed executive leadership. If the superintendent forfeits this position it will probably be filled by a trained negotiator. In most communities this is likely to be an attorney. In reading the widely reported examples of stress in bargaining I haven't noticed a case where the superintendent has been able to play the role of an on-the-scene mediator, observer, and process expert. . . . I see the appeal of retiring to Olympus when the board members and teachers sit down to disagree, but will anybody recognize me when I come back?

ROY TURNBAUGH,
Superintendent,
Geneva Public Schools.
Geneva, Ill.

The Corps Carries On

JOHN EGERTON'S COMMENT [in "Odds Against the Teacher Corps," *SR*, Dec. 17] that the National Teacher Corps is the disadvantaged child of the War on Poverty is accurate when speaking of funding and related problems. In spite of these obstacles, the Teacher Corps has made definite thrusts into university-school district cooperation, teacher training, and has had an impact on the education of children in the areas in which our teams are serving.

We believe we are achieving our goals; but change requires time and energy. We have the energy, but Congress will determine whether or not we will have the time.

HOWARD B. WEITHORN,
Research Analyst,
National Teacher Corps.
Los Angeles, Calif.

Toplessness in the Classroom?

HAVING READ Paul Woodring's editorial, "Long Hair and Mini-skirts" [*SR*, Jan. 21], I must take issue with him. To regard long hair and mini-skirts as questions of style—not morality—and so out of the jurisdiction of the administrator is naïve in the extreme. To carry his analogy one step further, no doubt when toplessness leaves the restaurant to come out into the street or classroom we should ignore it till its shock value is passed.

JOHN P. MCMENAMIN.
North Wales, Pa.

I WISH TO OFFER my hearty support to a strong stand well expressed. I agree especially that any high school principal should give his attention to more important duties. School officials have already given too much attention to the grooming habits of their students.

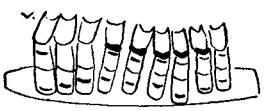
Although I do not think myself flattered in "mod" styles which many of my fellow students wear and consider the ultimate in fashion, I must defend the student's contention that his taste in clothing is his privilege.

BENJAMIN PHILLIPS.
Lexington, Ky.

Apology to Pitzer

IN YOUR FEATURE "The Small College on the Big Campus" [*SR*, Jan. 21], Pitzer College for Women was not mentioned as one of the liberal arts colleges in the Claremont complex. Pitzer is the newest college in the group and stresses behavioral sciences.

TWO INTERESTED PITZER STUDENTS.
Claremont, Calif.



African Students

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can students, but also carry a message regarding the value of careful selection, placement, and adequate financing.

Although most Africans strive to remain here for as much formal education as possible, they rarely desire to settle in America permanently. (This differs markedly from foreign students representing other sections of the world, particularly Asia.) Material living conditions are considerably more comfortable here than in some parts of Africa, but other conditions, discovered during college days, offset this attraction. And good jobs are available back home with a dearth of local educated talent to fill them. Perhaps most important, African students possess an obvious fire of patriotism, enthusiasm, and optimism which they feel *must* be channelled to serve newly independent or soon-to-be-independent Black nations of Africa. They see their continent as full of romance, and the great majority of them are impatient to get back.

They are quick to apply America's "respectability of work" to their own

continent's needs and to the colonial-inherited problem of the "elite" in their society. A West African at the University of Washington writes:

> By studying in the United States, we African students have come to realize that those who stay in offices are in no way better than those who do not. Most African students have probably been restaurant waiters or car-washers sometime during their sojourn in this country. We have seen the merits of the "self-help" plan. Surely we will return home without prejudice toward those who engage in physical work. We should be selfless, and have continued respect for those who labor. We must rid ourselves of the city intellectual's mentality that looks at the peasant with contempt.

If many Africans leave America with similar resolve, surely all interests are served. They may be too ready to criticize us, and reluctant to shout "Capitalism for us!" or "West for Africa!" but this is secondary to the advantages of their involvement here in what democracy is trying to achieve. If America continues to allow the African students to roam our campuses and streets, North and South, with the faith *in ourselves* that positive experiences and observations will outweigh the negative ones, significant returns will come from this investment—certainly for them, and probably for us.

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For Rent—Furnished

ANTIGUA— Beautiful villa and apartment on Caribbean beach, maid, gardener. Box A-86.

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MEMBERS EXCHANGE HOMES for rent free vacations. Write: Vacation Exchange Clubs, 550 Fifth Avenue, New York 10036.

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For Summer Rental

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FREE BOOKLET, "990 Successful, Little-Known Businesses." Work home! Plymouth 128-T, Brooklyn, N.Y. 11218.

(Continued on page 104)

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(Continued from page 103)

CAMPS

GROVE FARM WORKSHOP in the HUMANITIES. Co-educational-integrated; ages 14 through 18. Study creative thinking through literature, history, music, drama, and MATHEMATICS in HUMAN CULTURE. Work projects; recreation. June 25th-August 6th. B.S. deFrees, Director, North Rumford, Maine 04278.

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HAS YOUR TEENAGER OUTGROWN "CAMP?" Vagabond Ranch, Granby, Colorado, ranch-travel-work program provides constructive adventure, boys 13-17. 21st summer. Separate western travel program girls 14-18. Charles D. Pavek, Washington, Connecticut 06793.

INTENSIVE TALENT DEVELOPMENT plus full camp program. International, democratic, integrated. Coed 6-16. Appel Farm Art & Music Center, Elmer 26, New Jersey 08318.

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CAMPS

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By Doris Nash Wortman

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B. Leonardo's recommendation for the breadth of a street compared with *the height of the houses* (2 wds.)	128 170 182 94 194 43
C. Cleansed with water only.	147 55 180 79 186 88
D. Render or become young in appearance or behavior, etc.	145 85 44 54 157 99 117
E. Musical forms, often used as last movements of sonatas.	105 49 159 168 97 164
F. In English law, excuses for not appearing in court at appointed times.	65 4 89 155 71 193 83
G. Specifying the symphony which was Beethoven's opus 125.	138 158 76 48 119
H. Skill and address in handling a difficult or dangerous situation.	51 102 109 6 36 115 154 28 69 126
I. Fail to happen.	10 174 30 8 156 75 146 59
J. Great film of 1945 by Brackett and Wilder which, said Griffith and Mayer, "sent audiences heading for the first bar" (2 wds.)	136 58 45 118 2 68 91 129 116 100 33
K. Biblical expression for a dwelling place (2 wds.)	35 121 80 70 101 37 153 21
L. Expression of the same thing with different words.	175 169 20 26 61 113 104 7 23

DEFINITIONS	WORDS
M. Partially cognizant (2 wds.)	191 149 87 110 73 103 92 29 120
N. What we are *up to*, colloquially, when we are completely engrossed (after *the*).	46 74 185 131 50 14
O. Black-spotted ranine animal of N U.S. (2 wds.)	150 34 184 93 67 13 188 160
P. Tall crown of Upper Egypt, worn by Osiris.	162 133 82 187
Q. Somewhat porcine.	107 161 16 177 183 124 114
R. *Scleranthus annuus*, low, spreading European weed, found also in NE U.S.	53 140 3 81 148 96
S. Four-sided pillar tapering as it rises, topped by a pyramid.	108 151 41 95 176 9 144
T. Fig-shaped.	24 18 77 1 62 172 31 5
U. Over a wide space.	66 166 64 122 137 47
V. Nourishment.	11 192 60 86 141 152 98
W. Thoroughgoing (comp.)	165 173 15 181 127 106 63 142 38
X. What Priscilla Mullens' eyes were overrunning with, acc'g to Longfellow.	52 167 123 178 84 17 32 132
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Z. Conquer.	179 72 130 189 171 19 22 134

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop. Authority for spellings and definitions is Webster's New International Dictionary, Second and Third Editions.

						1 T		2 J	3 R	4 F		5 T	6 H	7 L	8 I		9 S							
10 I	11 V	12 Y	13 O	14 N	15 W	16 Q	17 X	18 T	19 Z	20 L	21 K		22 Z	23 L		24 T	25 Y							
26 L	27 A	28 H	29 M		30 I	31 T	32 X	33 J		34 O	35 K		36 H	37 K	38 W	39 A								
40 A	41 S		42 A	43 B		44 D	45 J	46 N	47 U		48 G	49 E		50 N	51 H	52 X	53 R							
	54 D	55 C	56 Y	57 A	58 J	59 I		60 V	61 L	62 T	63 W	64 U	65 F		66 U		67 O							
68 J	69 H	70 K	71 F	72 Z	73 M	74 N		75 I	76 G		77 T	78 Y	79 C	80 K		81 R	82 P							
	83 F	84 X	85 D	86 V	87 M	88 C		89 F	90 Y	91 J	92 M	93 O		94 B	95 S	96 R	–							
97 E	98 V	99 D	100 J	101 K	102 H		103 M	104 L	105 E	106 W	107 Q		108 S	109 H		110 M	111 Y							
112 A	113 L	114 Q	115 H	116 J	117 D		118 J	119 G	120 M		121 K	122 U	123 X	124 Q	125 Y	–	126 H							
127 W	128 B	129 J	130 Z		131 N	132 X		133 P	134 Z	135 Y	136 J		137 U	138 G		139 A	140 R							
141 V	142 W	143 Y	144 S	145 D		146 I	147 C	148 R	149 M	150 O		151 S	152 V	153 K		154 H	155 F							
156 I	157 D	158 G	159 E	160 O		161 Q	162 P	163 A		164 E	165 W		166 U	167 X	168 E		169 L							
170 B		171 Z	172 T	173 W	174 I	175 L	176 S	177 Q	178 X		179 Z	180 C		181 W		182 B	183 Q							
184 O		185 N	186 C	187 P	188 O	189 Z	190 A	191 M	192 V	193 F	194 B													

Solution of last week's Double-Crostic will be found on page 18 of this issue.

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